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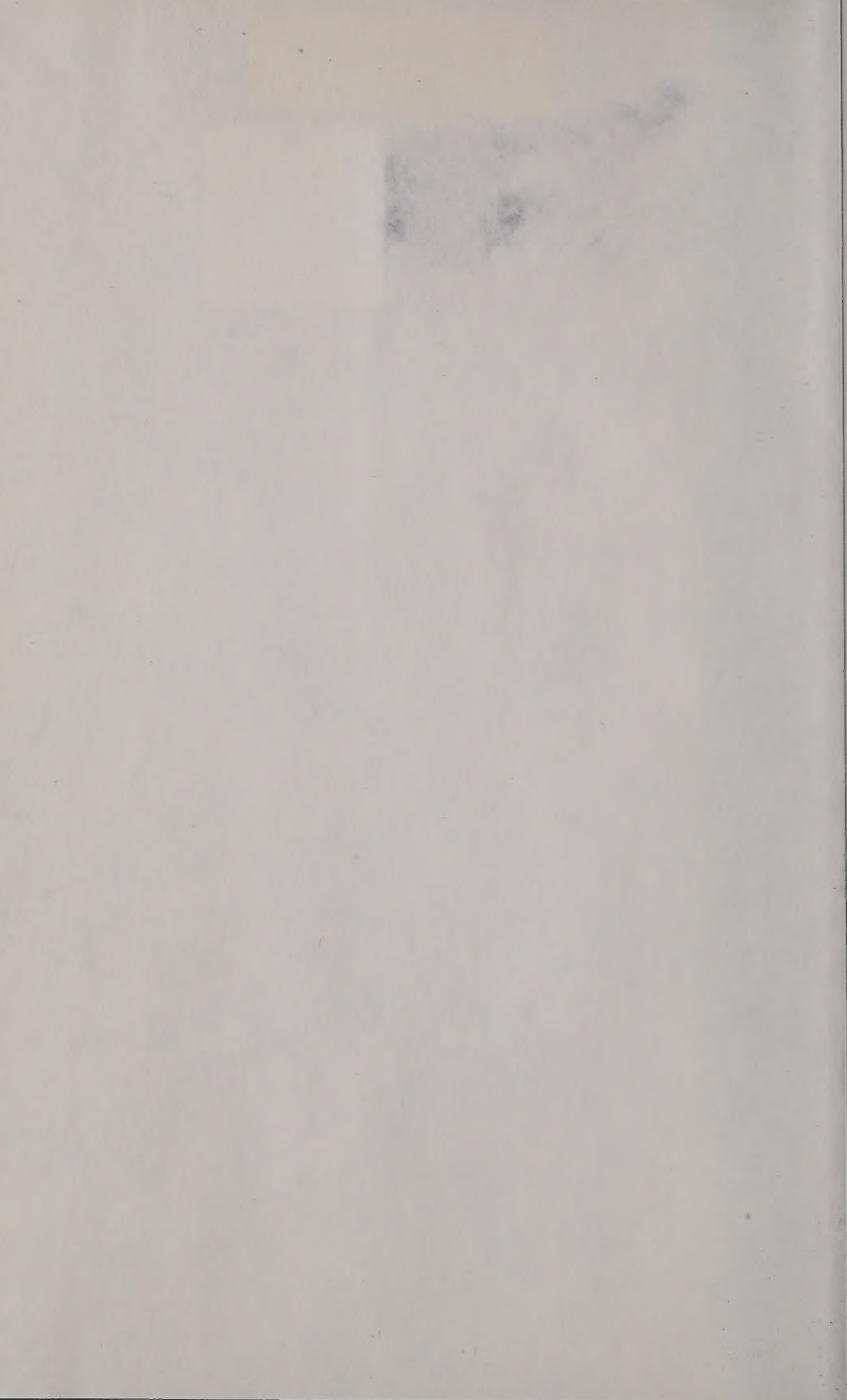
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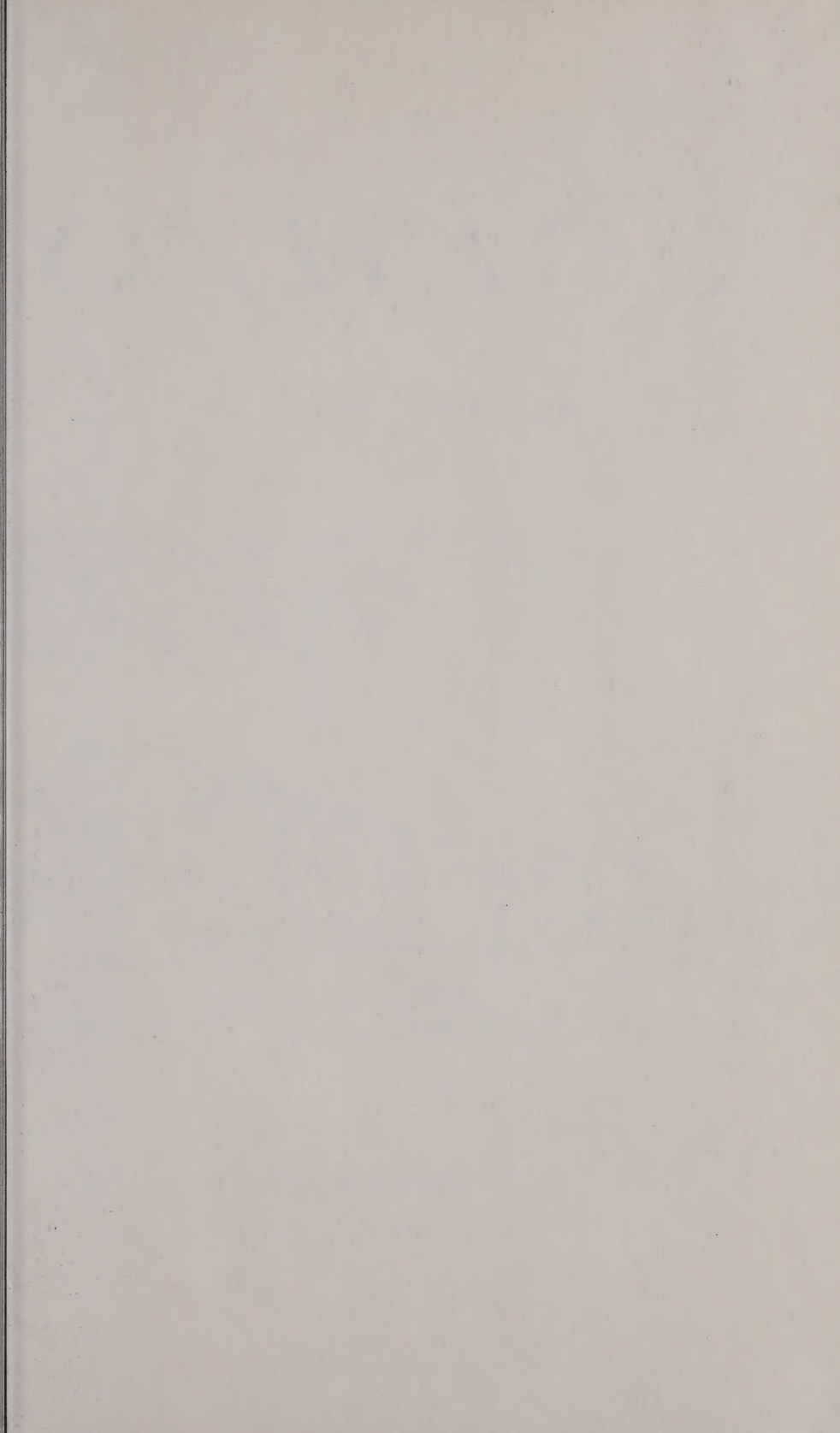
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ONWARD

by Mareem Walter Major



FIRST BAPTIST CHURCH
FORT WAYNE, INDIANA

Compliments from

First Baptist
Church

150 years 1972

ONWARD

by Mary W. Chapman

ONWARD

by Mareem Walter Major

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FORT WAYNE, INDIANA

Fort Wayne, Indiana

ABOUT THE AUTHOR
from her notes

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Family Background

Mrs. Mareem Major was born July 26, 1874 at Warren, Indiana — one of the four daughters of the Rev. Washington Walter and Elizabeth Dickes Walter. Her marriage to James Edgar Major of Portland, Indiana took place in 1893. Their daughter, Myrl, was born in 1895, nine months before her father died. She was married to Samuel Ormsby and preceded her mother in death in 1940.

Education and Profession

The author received her early training at Tri-State College, Angola, Indiana, and in 1922 was graduated in art from the American School of Normal Methods at Northwestern University. She taught in Indiana Public Schools for 47 years and in the schools of Fort Wayne from 1906 until she retired in 1942. At this time she was an art teacher at Washington and Jefferson Schools.

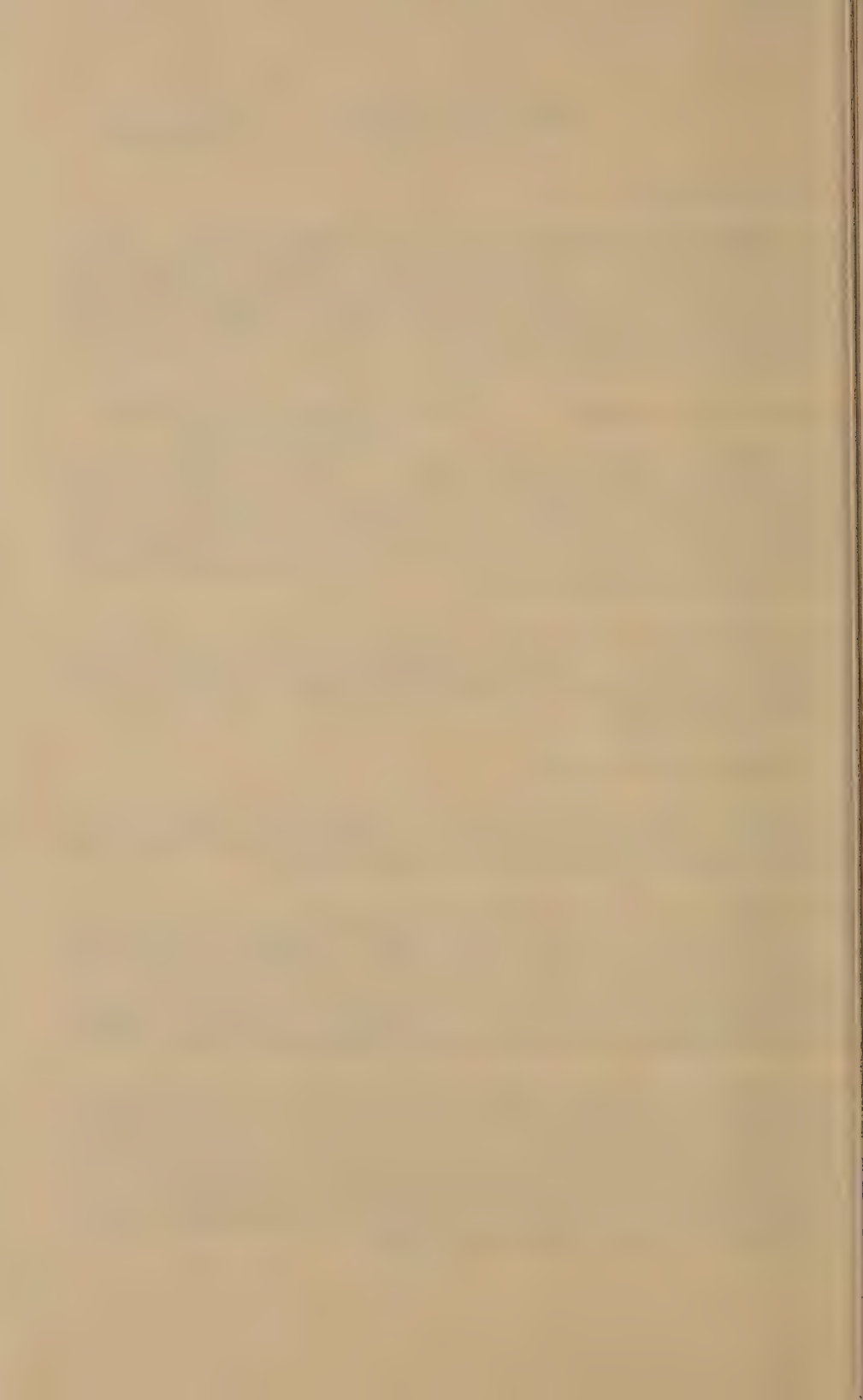
She was a member of the National Education Association, the National, State and Fort Wayne Teachers' Associations, the Fort Wayne-Allen County Historical Society, and the Creative Writers' Association (until it disbanded in 1961).

Activities as a Church Leader

Mrs. Major was an active member of the First Baptist Church of Fort Wayne for over fifty years and held a perfect attendance record from 1916 to 1946, when that record ended due to illness.

Her great interest in church history is exemplified by the fact that she wrote a history of the Fort Wayne Baptist Association in 1943; also, the history of the Fort Wayne Baptist Church, which she produced in drama form in 1926, 1937, and 1946; and was church historian for several years. Further, she wrote and produced a number of religious dramas and pageants and served as pageant director from 1925 to 1947.

Mrs. Major supervised the Adult Department of the Sunday School for thirteen years, and taught a Bible Class of women from 1916 to 1939. As preparation for this work in the Sunday School, she completed a course of study of the International Sunday School Association under their Department of Education at Winona Lake in 1917. She was the teacher of the Ah-peh-zah-quah and Philathea combined class for eight years prior to her death, November 22, 1963.



ONWARD

A pageant depicting Baptists, the first protestants on the field,
in eighteen hundred and twenty
and the history of the First Baptist Church
of Fort Wayne, Indiana

Written

to prepare a way to solicit funds for a building campaign
in nineteen hundred and twenty-six
and to foster a desire to move ever

ONWARD

presented in the auditorium of the church
Friday and Saturday evenings, January 15 and 16, 1926
Thursday evening, March 4, 1937
and Sunday evening, May 12, 1946

Written and directed by Mareem Walter Major
And dedicated to Dr. John R. Gunn

who requested its writing
and its presentation in nineteen hundred and twenty-six

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O N W A R D

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1959

Page numbers do not correspond
with Mrs. Major's indexes on
pages 7 and 10 which were re-
produced as originally written.

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(In whole or part from hymnals and current usage)

Faith Of Our Fathers!

The Storm — Weber

“La Marseillaise”

God Save The King

Fife and Drum music for The Spirit of ‘76

Strains of National Anthem

Three Cheers for the Red, White, and Blue

(Columbia The Gem Of The Ocean)

Any patriotic melody

A Voice Of One Crying — Garret

(Prepare Ye the Way of the Lord)

Glad Tidings — McCoy

Over There, Over There — Cohen

“Taps”

Hail! Hail! The Gang’s All Here

Onward Christian Soldiers

How Firm a Foundation



The author in 1926

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ONWARD

AN HISTORICAL PAGEANT

Based On
The History of The First Baptist Church



Fri. and Sat. evenings: Jan. 15 and 16.

1926

Written and Directed by
MARREEN MAJOR

Lighting Effect by A. C. Polhamus Platform Manager, A. C. Laberteaux
Music by the Chorus Choir
Costumes from Methodist Episcopal Church Pageant Dept. Chicago, Ill.

ONWARD

PREFACE

The history of the First Baptist Church of Fort Wayne, Ind., takes its roots back in 1820, and runs hand in hand with the history of Fort Wayne. It seems advisable to begin them together, as the Baptists were the first Protestants on the field.

Although it was almost impossible for a white man to live in this fever infested community, these early men of God "carried on" until death relieved them of their labors.

The seed of the Baptist faith and Protestantism was planted here in 1820 by the Rev. Isaac McCoy and his faithful wife. Their experience comes down to us through the years as our divine inheritance, and to arouse a just pride in this heritage, the first baptism among the Indians is made much of. An attempt to show from what royal family these two Indian women came is also made.

It is with a broad view of the years since that time, rather than with a long and tedious account of data and names that this pageant has taken form. Actual conversations have been recorded as much as possible, and others formed to bring out the historical facts.

In the account of the first baptism, all characters are realities except Ah-mo (Honey-Bee) who is only typical.

Hand in hand with the historical side runs a spiritual parallel. The Spirit of Doubt and the Spirit of Criticism is used in a general sense and not in a local or individual manner. A prayer runs with the pageant that it may inspire a sense of pride in the past, and a desire in the hearts of us all to move ever onward.

I wish to express my thanks to the many who have so willingly aided me in collecting data, and especially to Deacon E. G. Anderson for the loan of a paper written by him and read at the Jubilee meeting in 1887; to Miss Anna Philley for data found in her paper published in the Outlook in 1896; to Robert Renfrew for a paper written by Mrs. Renfrew and read at the reception for Dr. Gunn and family, October 29, 1917.

Also to Mrs. L. G. Detzer for the loan of two books and to B. J. Griswold and Jacob Studer for information.

MAREEM MAJOR.

PROGRAMME

Reader Hazel Maddox

PROLOGUE—PART ONE

France Olga Welch
British Officer..... Winfield Ray
Colonial Soldier..... Milton Robinson
Miss Fort Wayne..... Jean Kincade

PROLOGUE—PART TWO

Spirit of Progress..... Helen Allmon
Spirit of Doubt..... Jack Gunn
Spirit of Criticism..... Lyall Stopher
Spirit of Christianity..... Zella Norwald
Spirit of the Church..... Lena Brown

ACT ONE—SCENE ONE

(THE VOICE OF ONE CRYING IN THE WILDERNESS)

Time—May 15, 1820.

Place—Cabin of Dr. Turner, Indian agent, inside Old Fort.

Mrs. Turner (Ah-peh-zah-quah)..... Mrs. Blauvelt
Dr. Turner, Indian agent..... L. F. Johnson

Rebekah Hackley (Pe-me-sah-quah).....Carol Stover
 Jack Hackley, her son.....Alfred Maloley
 Ann Hackley, her daughter.....Lucy Turner
 Rev. Isaac McCoy.....H. Gosney
 Mrs. McCoy.....*First -* Mrs. A. F. Smith
 The McCoy children.....Pauline
 Smith, Lillian Mourning, Jenette Fischman, Samuel Masloob and Ray Speaker
 Johnson Lykens, a teacher.....Sam J. Agnew
 Honey Bee.....Mrs. Sam J. Agnew
 Her son.....Ray Sanderson
 Indians, Trappers and Government Employers.....From the Chorus Choir
 Angels.....From the Sunday School

ACT ONE—SCENE TWO

(FIRST PROTESTANT BAPTISM IN FORT WAYNE)

Time—June 18, ~~one year later~~ *1820.*

Place—Banks of the Maumee, about sixty yards from the Old Fort.

Same as Act One.

Frenchman.....Glenn Trevey

ACT TWO

(WOMAN'S SOCIETY MEETING)

Time—Thursday Afternoon, September 26, 1889.

Place—Lecture Room of the Church.

The aim of this act is to bring out historical data by the conversation of the women; to sound a note of pride for past achievements, and one of inspiration for the present. A number of women are sewing for a bazaar. They are talking about the history of the church, their thoughts stimulated by the coming event, the laying of the cornerstone, on the following Sunday, September 29, 1889.

TABLEAU

Red Cross Nurse.....Velma Cain
 American Soldier.....Harry Combes

ACT THREE

Time—Tuesday evening in the spring of 1923.

Place—Most anywhere.

Revelry.....William Lucas

Doubt Recruits...Girls—Loraine Foster, Imo Nix, Nell Gunn, Pearl Ormsby, Myrl Ormsby. Boys—Winfield Ray, Milton Robinson, Wilbert Hevel, William Schievele
 A crowd of masqueraders from Sunday school classes

ACT FOUR

(SUNDAY SCHOOL COUNCIL MEETING)

Time—Tuesday evening, spring of 1923.

Place—Dining room of the church.

Principals.....Dr. J. R. Gunn, pastor; Mr. Mauk, superintendent of Sunday school

ACT FIVE

Time—Tonight.

Place—Auditorium of the church.

Spirit of the Sunday School.....Hazel Trevey
 Children with bricks.....From the Sunday School
 Senior Board of Deacons *2nd evening - Mrs. Studebaker*.....Hiram Philley
 Junior Board of Deacons.....Harry Combes
 Board of Trustees.....L. F. Johnson
 Deaconesses.....*2nd evening - Mrs. Bonfold*.....Mrs. F. C. Morrill
 Woman's Society.....Mrs. H. A. Ray
 Director of W. W. G.....Mrs. Blauvelt and Councilors
 B. Y. P. U.....Stanley Henline
 Branch Churches.....Catherine Smith, Dorothy Gunn, Betty Mauk
 Labour.....Glenn Trevey
 Cradle Roll.....Mrs. Landon
 Finance.....Hartwell Gosney
 Spirit of Prayer.....Nell Gunn

FINALE

Benediction.....Dr. John R. Gunn

From A Paper Written and Read by Deacon E. G. Anderson at
the Jubilee Meeting in 1887, Anniversary of
Second Organization in 1837

"The fifty years are ended; they seem as a tale that is told. Turn back the wheel of years, O Time; and let us live over again the past that we may learn of the goodness of our God. What do we owe to those faithful ten, who planted the seed of which the church of today is the fruit. Can we forget their prayers and tears, their hardships, and endurances.

Only one lived to see the triumph of their faith, and look upon our present church home—Sister Elizabeth Morgan. With what intense delight they must look upon this scene today, as they recount the tribulations through which they passed to bring about the glorious present.

Today, let us not forget those who have gone before during these years. Many familiar faces are missed today; many voices that have mingled with ours are silent; many whose hands we loved to grasp are numbered with the dead. So in our rejoicings today, let us not be unmindful of the sufferings of our brethren and sisters who struggled so many years to maintain the infant church, and bring it to its present high attainment.

Finally, let me say, if it cost so much of suffering and sacrificing to give us this beautiful and comfortable church home, ought we not to appreciate it, and be willing to do our part in sustaining its high attainments, by our labors, and contributions? Let us then say:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toil and cares shall end."
—Amen!

—Deacon E. G. Anderson.

ONWARD

By Mareem Walter Major

Theme song: "Faith Of Our Fathers"

PROLOGUE

Part One: Kekionga

SETTING: *(A curtain hangs across the rear of the platform. At the center is a low dais before a paneled background. It may be of framework, or plain elevated screens may be substituted. In either case the background is draped with a plain dark material that hangs in straight lines. On each side of the dais stands a plain screen, likewise draped. Before each side-screen is a standard of ferns or palms. Strong electric fans are placed down right so that their current catches the folds of the various flags, carrying them with their breeze.)*

Piano Prelude.

"Faith Of Our Fathers" sung by the PERSONNEL in a rear room.

(A READER is accompanied by excerpts from "The Storm" by Weber, or similar musical effect. The reading starts after a few bars of the music is released, and which lessens in volume for the reader's voice. The music and reading should be rehearsed until the two become a unit.)

Piano: "The Storm" (First part)

READER (unseen):

Kekionga, "Glorious Gateway to the West,"
Whose portal open swung to Progress when on
Her blazing journey toward the setting sun:
Peace reigns over thee tonight; thy ways
Are pleasant ones — but 'twas not ever thus.
For ages past, lost long in silent gloom,
The wild beast roamed the wilds where these three rivers
Run serenely to the sea. He roamed
These wilds and howled his sovereignty, disputed
But by the wild redman who drove him from
His lair and made these plains his hunting ground.
Then came the Iriquois — a fiercer tribe —
Who waged red war upon his kind, the Miamis.
They conquered the Iriquois and painted red
With blood these hills and vales. Then creeping up
The Maumee came the French. They came in peace,

(“The Storm” blends into the most stirring part of the “La Marseillaise.” A young woman dressed to represent France — a long white robe with a bunting sash of red, and blue; and a crown with a number of points, enters

from the left. She carries the tri-colors of France — not the flag of that day, but better for atmosphere. She mounts the dais and stands in a regal manner and in semi-profile to the right. She holds her position until she is chased from the dais by BRITANNIA. She then walks out at upper right.)

(La Marseillaise continues.)

And sold for redman's cache of furs: gay trappings
To please his squaw; bright shawls; and beads that caught
The sun's bright rays to cast them over pots
And pans of copper; and knives of steel, the like
Of which the simple redman never saw.
They brought their priest, black robed and picturesque

(The READER does not hesitate.)

(A man robed as a JESUIT FATHER enters from the left and halts under the French flag. Another man garbed as an INDIAN with bare arms and legs, wearing a headdress of feathers and wrapped in a blanket, enters from the right, running. He kneels to the PRIEST who lifts him gently to his feet. He raises a cross that hangs from his girdle and holds it up at arm's length. The eyes of the Indian follow the cross.)

Who breathed the holy name of Christ and told
Of fairer camping grounds beyond the stars.

(The JESUIT FATHER eases the cross to its former position and places his right hand on the shoulder of the INDIAN who gazes steadily into his face.)

The French remained and brothers to the redman
Were they, until the British Lion growled.

"La Marseillaise" with distant storm rumblings.

And side by side Montcalm and Wolf upon
The Plains of Abraham found, alas, that "Paths
Of glory lead but to the grave." The Lion's
Roar grew bold, and strains of "La Marseillaise"
Were drowned in British ones: "God save the king,"
Rang out from Kekionga's fort,

(A tenor voice is heard singing):

"God save our gracious king,
Long live our noble king;
God save the king;
Send him victorious,
Happy and glorious,
Long to reign over us:
God save the king." — Henry Carey

(As the first line of the solo is released, BRITANNIA runs in from the left and mounts the dais. She wears a long white robe with red, and blue bunting draped over her left shoulder and knotted below her right hip with long hanging ends. Her golden crown has more points than that of FRANCE. She carries the BRITISH Union Jack. At her approach FRANCE steps down from the dais and walks out at the right. She is followed by the JESUIT FATHER and the INDIAN. The left arm of the PRIEST is about the shoulders of the Indian.)

and then

Came Lexington: and Washington contended
For liberty on Dorchester Heights, on Long Island,
At Trenton and Princeton, and at Brandywine
And Monmouth: then Tyrrany at Yorktown died;
The Stars and Stripes on Kekionga's fort
Waved free and bold; America was born!

(A few notes from the National Anthem is released, merging into the refrain: "Three cheers for the red, white, and blue." A young woman, taller than either FRANCE or BRITANNIA runs in from the left. She wears a silver-starred white robe, a silver cord girdle, silver sandals, and a silver crown with many high tapered points; she is COLUMBIA. She carries a large American flag. It has a false field of blue with a circle of thirteen stars sewn on both sides over the flag's field. At her approach, BRITANNIA steps down from the dais and exits at the right.

On her mounting the dais, the drum and fife music associated with Willard's painting, "The Spirit of '76," is heard. From the right come the three characters of the picture and so costumed. They halt on the right and assume the posture as in the painting, and hold it until the curtain closes.)

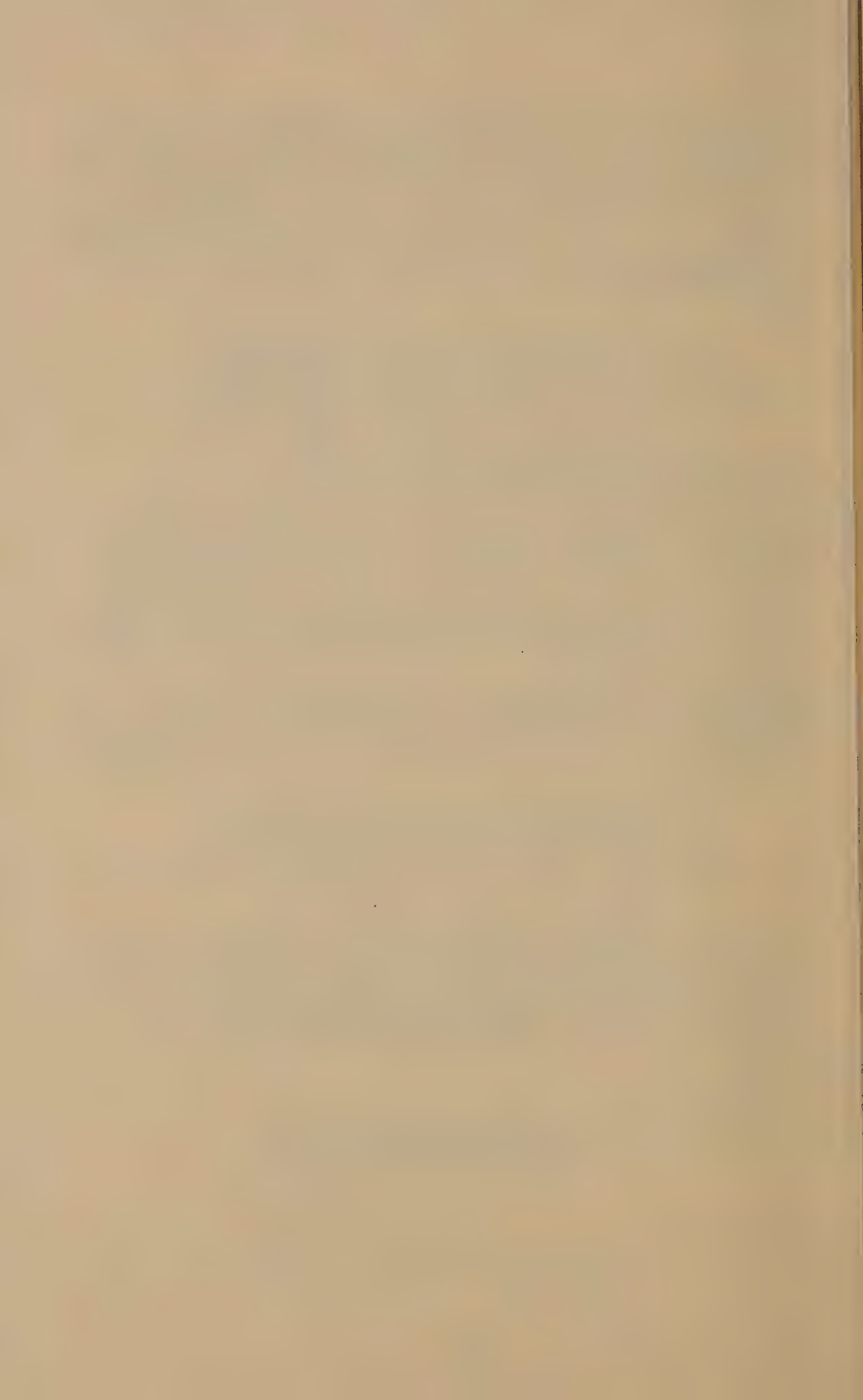
And then from out the smoke and din of war,
Rode Wayne — Mad Anthony. The Little Turtle's
Staunch braves fell fast where fallen timbers lay
And Kekionga was renamed. Fort Wayne.*

(From the right comes MISS FORT WAYNE, running. She wears a long white robe with a red, and blue cord girdle. On her forehead is a silver disc attached to a silver band about her head. The disc has three vertical bars: red, white, and blue, symbolic of the three rivers of Fort Wayne. She halts on the right of COLUMBIA and spreads the flag of Fort Wayne to the audience.)

(The curtain closes.)

Piano: *(Patriotic melody until the curtain opens.)*

(Remove dais and standards.)



ONWARD

PROLOGUE

PART TWO. Early Fort Wayne

Time: 1820

Place: Fort Wayne

SETTING: (*The platform is empty. The curtain across the back is in place. A tall young woman is standing at center. She is dressed in a yellow robe, floor length. On her feet are yellow sandals, and she wears a one-pointed gold crown. A sword is fastened at her girdle, and she carries a large book in the crook of her left arm — a telephone book with its cover painted tan or gray. She is the SPIRIT of PROGRESS.*)

SP. PROGRESS (*to audience*): Spirit of Progress, I. Born 'neath oriental skies, I have journeyed ever *onward* toward the setting sun. Through pestilence, famine and death have I come, O'er Europe's bleeding battle fields; through revolution's fire; through the rise and fall of nations and kingdoms, have I ever carried the banner of progress. At this place of vision and promise, this "Glorious Gateway to the West," in the year of our Lord, eighteen hundred and twenty, I stand and knock. Will opportunity hear my voice and bid me enter?

(*There enters from the right a black robed, black hooded figure. He enters stealthily and carries a white flag 15 by 24 inches. He is the SPIRIT of DOUBT.*)

SP. DOUBT (*smoothly to SPIRIT of PROGRESS*): I have heard thy voice, O Spirit of Progress. Thinkest thou to place thy seal upon this trading post? The red man careth naught (*flips his flag*) for such as thou. A hunter, he — he careth but for game, perchance a flask of rum by which to dream of scalps to dangle from his belt. He doubts thy agencies.

(*There enters from the left a similarly dressed figure carrying a red flag of the same size. He is the SPIRIT of CRITICISM.*)

SP. CRITICISM (*running to SPIRIT of DOUBT and embracing him*): What, ho, Spirit of Doubt! I see thou hast Spirit of Progress well under control. With two such foes as we, she goeth not far. (*Derisively*) Ha, ha! Ho, ho!

SP. DOUBT: Right welcome thou art, O Spirit of Criticism. Where thou comest, no vision can abide. Where we join forces, progress is halted. Rejoice, my fellow, the day is ours.

(They separate, stepping backward to right and left respectively. They cry in derision, looking at SPIRIT of PROGRESS.)

BOTH: Ho, ho! Ha, ha!

SP. PROGRESS (*looking from one to the other*): Mighty thou art, and deadly, O Spirits of Evil. Oft times thy fatal breath hath stayed my hand; thy presence hath blighted my fairest hopes. Many times hath victory turned into ignominious failure because of thee. Full well, I know thy power. But (*emphatically*) there are mightier than thou! (*A soft bugle note is heard*) Already, methinks, I hear the footsteps of the future on the paths of the present.

(There enters from the upper right, the SPIRIT of CHRISTIANITY. She is a tall young woman, fair complexioned. She wears a white robe reaching to the floor. A silver cross is upon her breast, and a three-pointed silver crown on her head. She wears silver or white sandals. She carries a torch; it may be electric, or a large flashlight equipped with a white conical rice-paper cap. She advances to the right of the SPIRIT of PROGRESS. She must be chosen with care as much of the success of the pageant depends upon her.)

SP. CHRISTIANITY (*to SPIRIT of PROGRESS*): Spirit of Christianity, I, born in a manger at Bethlehem, author of right, avenger of wrong, I endow those who seek me with peace, love, joy, hope, and eternal life. The Spirit of Progress journeys ever onward (*raising her light*) when my Light shows the way.

(A louder bugle note.)

(The SPIRIT of the CHURCH enters from upper left. She wears a long pale gray robe. On her left arm is a three-pointed silvered shield on which is a large red (Latin) cross. Her cord girdle and sandals are golden, and a red cross is on the front of her golden crown. She halts opposite the SPIRIT of CHRISTIANITY who is somewhat down from the SPIRIT of PROGRESS. Her light, similar to that of the SPIRIT of CHRISTIANITY, is not alight.)

SP. CHRISTIANITY: Greetings, Spirit of the Church. Advance and renew thy Light. The Spirit of Progress hath need of thee. Come, ye and carry my light to the coming day.

(The SPIRIT of the CHURCH kneels and raises her flashlight when it immediately alights. She stands.)

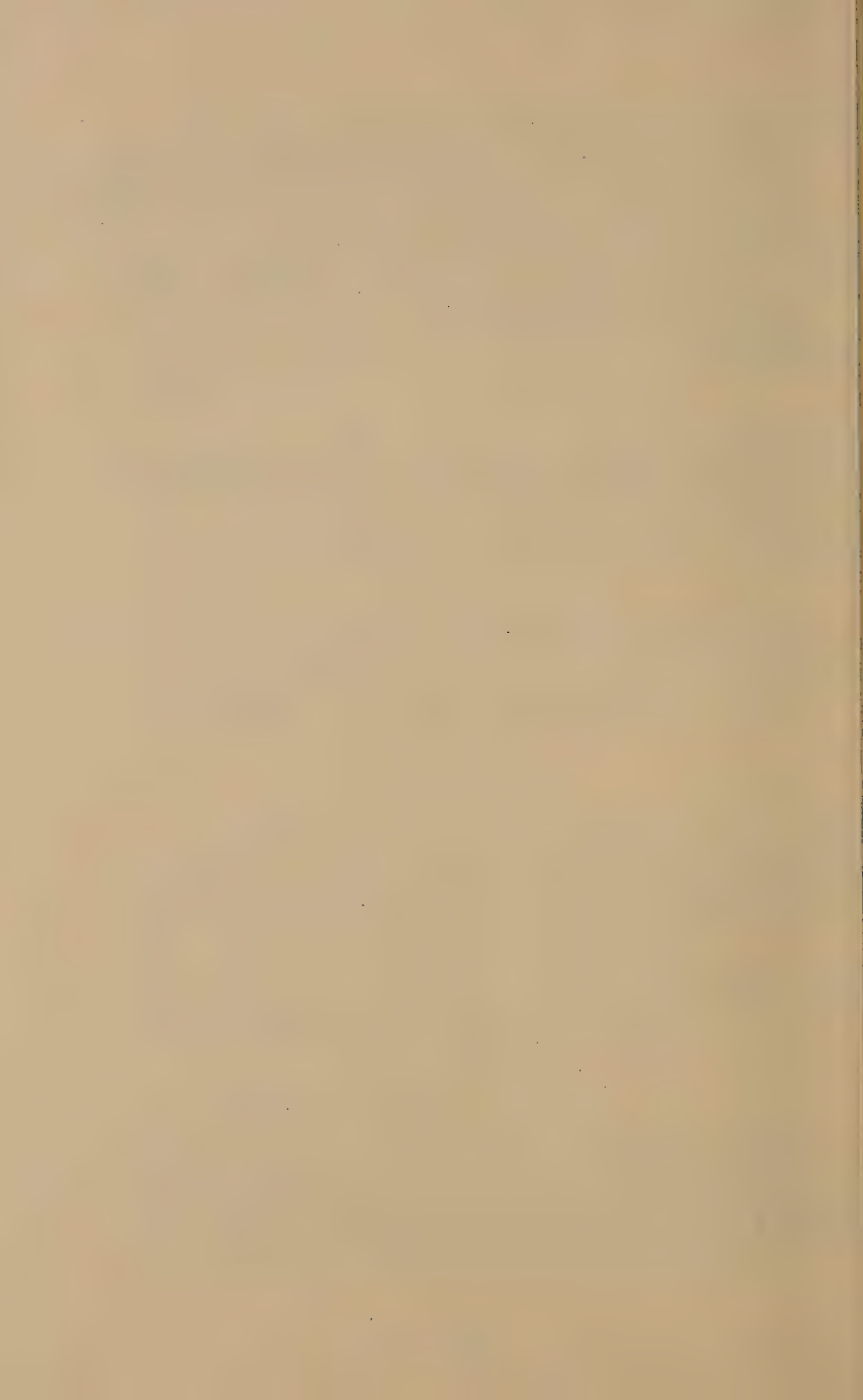
SP. CHURCH: Born in the upper chamber at Pentecost, I have lived to serve thee. Gladly do I bear thy Light, O Spirit of Christianity. I stand ever at thy right hand — thy shield and buckler. Throughout the centuries I have endured persecution to serve thee. The Spirit of Progress will move ever onward when thy Light is shown by me.

SP. CHRISTIANITY: Much thou has given, O Spirit of the Church. Continue to give for my need, men and women. Here are fertile fields for thy labor. I call thee, now, O Spirit of the Church, and thee, too, O Spirit of Progress, to come with me into the halls of the present. Come, (*Raises light*) bearing the Light!

(*They exit at left as named: SPIRIT of CHRISTIANITY, SPIRIT of PROGRESS, and SPIRIT of the CHURCH.*)

The curtain closes.

CHOIR: "Onward Christian Soldiers." Two verses. The melody continues until the curtain opens.



ONWARD

EPISODE ONE. PART ONE.

“A Voice of One Crying in the Wilderness.”

Time: May 15, 1820.

Place: The evacuated fort. Cabin of Dr. Wm. Turner, United States Indian Agent.

SETTING: *(The curtain at the back is drawn aside, showing the regular background. Furs hang from the walls and bales of them are about the room. The cabin is very plainly furnished with old fashioned kitchen chairs, and a plain table is on the left. A spinning wheel is at upper right. The closed organ console with the bench removed is arranged as a fireplace. Old fashioned candlesticks are plentiful; copper or pewter plates are standing on their rims on the fireplace. Any other suitable properties that are available are about the room. AH-PEZ-ZAH-QUAH (Mrs. Wm. Turner) is on the right, spinning, knitting or sewing.)*

The curtain opens.

(DR. TURNER enters from the upper left. He places his tall hat top-down on the table, and sits facing the audience and writes.)

AH-PEZ-ZAH-QUAH: Ah-mo was here this morning.

DR. TURNER *(without looking up)*: Honey Bee, you mean?

AH-PEZ-ZAH-QUAH: Of course.

DR. TURNER *(still writing)*: In trouble again?

AH-PEZ-ZAH-QUAH *(sighing)*: I'm afraid so. She hopes the missionary who is coming will help her, somehow. Her son is a fine lad and industrious. He has plowed the two acres of ground you promised Rev. McCoy. She wants him to ask the chief of the twenty-four fires *(states)* to help her keep liquor away from her son.

DR. TURNER *(looking up)*: She is fighting a brave battle, but a losing one, I fear, with both her husband and father so fond of fire-water.

AH-PEZ-ZAH-QUAH: I'm afraid so, but perhaps —

DR. TURNER: “The insatiable thirst for intoxicating liquor that appears to be born with the darker skinned inhabitants of America,

and the thirst for gain of some of its citizens appear to be capable of eluding all the vigilance of the government to stop the distribution of liquor among them." (Brice)

(PE-ME-SAH-QUAH (Mrs. Wm. Hackley) enters from the upper left with her two children: JACK, aged ten, and ANN, seven. The children skip ahead of her and sit on the floor at center front. They play with a crude homemade, small wagon, and a rag doll that ANN is putting together.)

AH-PEZ-ZAH-QUAH: What's the news, Rebekeh? You look full of it.

(PE-ME-SAH-QUAH seats herself at the left and playfully shakes a finger at her sister.)

PE-ME-SAH-QUAH: Call me not Rebekeh; call me Pe-me-sah-quah. I was never Rebekeh to our great father, Chief Little Turtle. I was always Pe-me-sah-quah to him.

AH-PEZ-ZAH-QUAH: And I, Ah-pez-zah-quah. I like my English name better. Ann Wells — Ann Wells Turner. *(Thoughtfully)* It seems to bring me nearer to the brethren of the Scriptures. I fear the Master was a white man, and that we are not His brethren. *(This fear was quite real to these sisters for a while.)*

PE-ME-SAH-QUAH *(quickly)*: I often have the same fear. *(A pause)* Jack says the whole village is agog with the news. Isaac McCoy, the Baptist missionary, is nearing the town and will be here very soon. Great numbers of Indians and some Whites have gone to meet him.

JACK *(looking up)*: Yes, and they have fifteen head of cattle and forty-three pigs, and they brought them all the way from Fort Harrison. How far is that, Uncle Will?

DR. TURNER: About 180 miles, Jack. Chief Richardville has gone to meet them, or sent guides. They should be here any time now. I fear they are having rather a bad time. The Indians are drinking up their annuities. They are dangerous when in liquor, and they can always get it in spite of government regulations.

AH-PEZ-ZAH-QUAH: Isaac McCoy must be a wonderful man to give up his friends and the association of cultured people to live among, and teach the Indians.

PE-ME-SAH-QUAH *(quickly)*: He is that! Indeed, I have heard that his wife, Christiana, is known as "The Angel to the Indians."

AH-PEZ-ZAH-QUAH: She surely is that. Stories of her bravery and kindness have preceded her. She is truly a noble Christian woman, God bless her!

PE-ME-SAH-QUAH: And Rev. McCoy is known as the "Judson to the Indians" in honor of a great man — a Baptist Missionary who is now in Burma preaching Christ to the natives there as Rev. McCoy is teaching the Indians here.

AH-PEZ-ZAH-QUAH: Yes, I read that in a paper sent out by the Triennial Convention that Rev. McCoy left here with my husband. He says that the McCoy's have a school for Indian children that are fed, clothed, housed and cared for by them. Mrs. McCoy does all the work of the household besides caring for their own eight children. It will be a fine thing for Fort Wayne to have a school here.

JACK and ANN (*scrambling to their feet in excitement*): A school? Will there be a school here?

DR. TURNER: Yes, indeed, right here in the fort. I have persuaded them to come here and have promised them support in every way in starting their school for the Indians.

JACK (*as they run over to Dr. Turner*): The Indians? Can't we go to school, too? (*They lean against the table careful that their backs are not to the audience.*)

DR. TURNER (*playfully*): Yes, indeed, you may go to school, but are you not both little Indians? Your great-grandfather was Me-she-kin-no-quah, or Chief Little Turtle, acknowledged by many as the greatest Indian of all time. He was also, the first temperance lecturer in Fort Wayne. His daughter, Sweet Breeze, was she not your grandmother? And Pe-che-we or Chief Richardville, is he not your kinsman?

JACK (*reluctantly*): Y-es, but Captain Wells, mother's father was a white man.

DR. TURNER: And as brave as any Indian that ever lived. Indeed he was stolen by the Indians from his people in Kentucky when he was but twelve years old. He was adopted by Chief Little Turtle himself who raised him as his own son. His Indian name was Ap-pa-con-nit or Blacksnake.

ANN: What a terrible name, Ugh!

DR. TURNER: Not at all; it meant they thought him very wily and wise. Later in life he took a pathetic leave of Chief Little Turtle and returned to his own People and fought with the Whites against the Indians. He lost his life in the Massacre of Fort Dearborn — now Chicago — while trying to save some white children from an

attack by the Indians. He was taken by them and knowing his captors would torture him, he called them squaws, hoping their rage would result in a quick death for him. It did; they killed him in their fury, cut out his heart and ate it.

JACK: Oh! The beasts!

DR. TURNER: It was their custom. They thought thus to take unto themselves his wisdom and strong heart.

(At this point the platform goes dark and the baptistry lights come on. The three good Spirits: CHRISTIANITY, the CHURCH, and PROGRESS enter the baptistry in line as before indicated. They have their respective properties and stand in semi-profile to the right. At the same moment the CHOIR is heard singing: "Prepare Ye The Way Of The Lord" by George M. Garrett. They sing only the first part. As the singing ceases the platform is again lighted and the baptistry is darkened. The three good SPIRITS leave under cover of the darkness.)

SON of HONEY BEE *(rushing in from the right, cries excitedly)*: They're here, Dr. Turner, they're here!

(All stand in excitement as ISAAC McCOY enters from the upper right. With him are his wife, CHRISTIANA, six of their eight children, and JOHNSTON LYKINS, a teacher. Through all entrances come curious INDIANS, HALF-BREEDS, and WHITES. JACK and ANN run to their mother; they gaze shyly at the strangers. Dr. TURNER goes to meet Rev. McCOY with outstretched hand.)

DR. TURNER: We have been expecting you, sir. *(They shake hands.)* I fear you have had rather a strenuous journey.

(The children gaze about for a moment or so after entering, and then drop down wearily on any available seat or on the floor. Two smaller ones stretch out on the floor as if to sleep. PE-ME-SAH-QUAH takes a babe from the arms of Mrs. McCOY.)

McCOY: We have, indeed. This is Mrs. McCoy who has shared the hardships of the journey. *(They shake hands and speak each other's names.)* And our children, *(Indicating them.)*

DR. TURNER *(turning to them)*: O yes, the children — they are very weary, I fear. *(Turning to his wife)* Mrs. Turner, and her sister, Mrs. Hackley. *(Those concerned bow and speak names.)* And Johnston Lykins, you have met before. *(They shake hands and speak.)*

AH-PEZ-ZAH-QUAH *(leading Mrs. McCOY to a seat on the left)*: You must be fatigued beyond words.

MRS. McCOY: It has been a hard pull, but a soldier of the cross does not complain. (*She sits.*)

PE-ME-SAH-QUAH (*to the children*): And you children come with us; we know what to do for tired little people.

(*The children follow the two sisters from the room at upper left. JACK and ANN follow at a distance.*)

JOHNSTON LYKINS: I think I shall have to leave you for a while. One of the horses is a bit lame, and I want to see what I can do for him. I shall return shortly. I know you have a lot to discuss about the work here.

McCOY (*courteously*): We shall await your return. (*LYKINS exits at upper right.*) To relieve suffering of man or beast is a passion with Johnston Lykins.

(*They are seated; McCOY facing the front.*)

DR. TURNER: Your quarters are all ready for you sir, and here inside the fort. We have two acres of ground plowed and ready for planting; but tell me something of your journey from Fort Harrison.

McCOY: We left Fort Harrison eleven days ago, May fourth. We sent our movables up the Wabash River by bateaux. We have six of our children with us, and some Indian children in our care. Two of our children, we left in school in a white settlement for a time. Mr. Lykins is our teacher, and we also have a hired man. We came on horseback.

DR. TURNER: That was very hard on the youngsters. How was the weather; quite bad?

McCOY: Yes, it rained several of the eleven days. One day my wife and children were drenched with rain. After a vain attempt to dry our clothing, we were compelled to lie down on the ground and try to sleep in them. We covered the children with blankets — but they were wet, too.

DR. TURNER: What an unpleasant experience! How did you find the Indians?

McCOY: Very hostile for the most part. The second day we passed an Indian village where every Indian was intoxicated. We buried a murdered chief and his assassin, slain also, in one grave as is their custom. We did what we could for the mourners. In every village

through which we passed, we found the Indians drunken, and in a state of debauchery. They were drinking, and in a very rage of dissipation — women as well as men — and children, too.

DR. TURNER: Yes, and they will remain in a state of intoxication as long as they have anything left of their annuities. They can't resist liquor and it maddens them. Dishonorable citizens are glad to sell it to them — as you know. But go on with your story.

(The two SISTERS return and join the group. All the onlookers except the Whites gradually drift out, having lost interest in the discussion. A few remain.)

McCOY: I was always in great concern because of my family. I was compelled to leave them one day and go in search of Chief Richardville who had given me his promise to guide us the rest of the way. However, he had not met me at the point designated. Mrs. McCoy had full responsibility for the welfare and safety of the group until my return. It was, indeed, a critical situation.

MRS. McCOY: But I would not have you think the danger and suffering were all mine. My husband was in peril concerning which he would not have told me. He keeps a very careful journal. I found it where he had hidden it in his saddlebags, so that I would not learn that he was all but scalped by a drink crazed Indian. Had it not been for a halfbreed, Godfroi, who came to my husband's assistance — he would never have returned to us.

McCOY: That was rather an experience; but after Richardville's guides met us, we made the rest of the journey in comparative safety. Our coming was known. Indians looked at us from behind trees; hundreds stared at us but kept the way open for us.

PE-ME-SAH-QUAH: My sister and I were educated at a seminary in Bardstown, Kentucky; and we can read the Scriptures. Only there can we find the reason for your great sacrifice.

McCOY: It is a sacrifice, that is true; but "We are seeking an opportunity of preaching Christ to the Indians who need Him so much. We haven't promise of patronage from anyone, trusting God will dispose the hearts of some to give us bread while we give ourselves wholly to the heathen. Often we have felt ourselves slipping, but the Everlasting Arm has held us." (McCoy)

DR. TURNER: But do you think the Indian capable of appreciating your mission to them? Can they see your God and believe in Him?

McCOY: "A disbelief could not possibly prevail in the condition of

savage Indian tribes — his religious opinions are natural; he is a rational being, and as such, he feels that there is a Creator. To this Almighty One he gives such a name as seems appropriate: the Great Spirit, the Father of Life, et cetera. He believes in the immortality of the soul, rewards and punishments. Infidelity either in the form of Atheism, Deism or Idol Worship is a folly into which nature or common sense never did and never will lead a man. Let him follow the dictates of common sense, and he feels that there is a God, and that there is a hereafter into which his soul shall be rewarded for deeds done in the body. Life in connection with immortality is brought to light through the Gospel; but immortality itself, or a future state of existence is a natural belief of men, though they may be destitute of the Gospel. The only difficulty is to overcome his (the Indian's) suspicion of what the white man has to offer him, and very justly so." (McCoy)

DR. TURNER (*both standing*): Well, I hope you are right. You will have a cosmopolitan group to begin with: English, French, Indians, Half-breeds, et cetera. But you will have the honor, sir, of establishing the first school in Fort Wayne, and of any nature whatever. When do you think you can start? (The school started May 29, 1820.)

McCOY: The bateaux should be here in a week. Johnston Lykins is with us as teacher, and we have a hired Indian who will be of help. I hope to begin almost immediately. There are no religious services of any kind, I believe you said.

DR. TURNER: There has been nothing of the kind. Major Vose, commandant of the post who evacuated the fort last year, "held religious services for his officers and men on the Sabbath; read to them from the Scriptures, and talked to them in a conversational way. He was the only commandant of the Post who openly professed Christianity." *But there have been no religious services open to the public. So you have the honor, sir, of being the first Protestant worker on the field. The Jesuit Fathers visited Kekionga at intervals during the French occupation, but they left no organization here of any nature whatever.

(There enters from upper left, HONEY BEE. She looks neither to the right nor left, but walks directly to the missionary who is standing at right center. She gazes steadily into his face as she addresses him.)

HONEY BEE: I am Honey Bee. I bring my boy to you; he go to school — yes? He be heap good; he drink no liquor. He very good for work; he plow — he work in garden. (*Ruefully*) His father, he no

*Brice. Griswold

work. He drink much liquor; he beat us. (*Emphatically*) I want my son to learn — to work, and no drink. (*She hesitates, doubtful that her appeal is meeting approval.*) You no want my boy — for learn?

McCOY (*placing a hand on her shoulder*): Yes, Honey Bee, your son shall come to school to learn, learn to live a good life, learn to be sober always, and learn the way of our great Father. We will talk to Him about your boy, now.

(*As he bows his head for prayer, all on the platform bow theirs except the INDIANS who gaze with frank curiosity at the group. HONEY BEE looks in wonder at the missionary.*)

The curtain closes before the prayer is voiced.

PIANO: "Faith Of Our Fathers" until the curtain opens.

NOTE CONCERNING THE NEXT SCENE

Dates differ for the event as recorded by some secular historians. However, Isaac McCoy in his "History of Baptist Indian Missions" (pp 76-77) records in some detail an account of his first baptism in Fort Wayne, its location, the text of his sermon, the words of a song written for the occasion, the reaction of the witnesses, the name of the recipient and the date as June 18, 1820.

The difference in dates arose in part because of a recording made by the missionary (*Ibid.*, 76) that he left Fort Wayne on a trip to Ohio, June 17, 1820. Consequently, there could have been no baptism on the 18th.

However, by a careful study of "History Of Baptist Indian Missions" (1953) it appears that the date recorded for the Ohio trip, June 17th, is a copy error for the 27th, and that the date for the first baptism is correct as recorded. This conclusion is strengthened in that the missionary baptized a white man on July 23, 1820, (*Ibid.*, 79). It is clear therefore, that the first baptism, of which a full account is given, took place before that of the white man on July 23, 1820, which is but briefly recorded.

Dr. Turner had Roman Catholic leanings. However, Mrs. Turner, (Ah-peh-zah-quah) was baptized by Isaac McCoy on July 8, 1821 (*Ibid.*, 110) and became a charter member of the Baptist Church organized by Rev. McCoy on August 3, 1822. (*Ibid.*, 156.)

Unfortunately our first record book (A) was lost as is recorded. It would furnish us with much coveted information: How long the church endured; why Mrs. Hackley's (Pe-me-sah-quah's) name does not appear on the roll of charter members since her baptism took place before that of her sister's; and whether she came in at a later date.

Both sisters were received into the First Presbyterian Church (organized in 1831) "on certificate," which suggests that she did.*

These two sisters, granddaughters of Chief Little Turtle, were educated in a Roman Catholic school for young women in Bardstown, Kentucky. The statement that they were educated anywhere else is without foundation.

*They did not build, however, until 1837, the year of our second organization.

ONWARD

EPISODE ONE. PART TWO.

The First Protestant Baptism in Fort Wayne.

Time: June 18, 1820

Place: Banks of the Maumee about 60 yards from the fort.

SETTING: (*Draw the rear curtain into place again. Against it bank any available greens: potted ferns, artificial foliage, or evergreens at this time of year (January). Also place them in and against the baptistry to give an out-of-door effect.*)

An interested crowd has gathered and are conversing ad lib in low voices. JOHNSTON LYKINS is passing slips of paper on which are the words of a song written for the occasion. The two EVIL SPIRITS are moving casually about, meeting at intervals until the baptism starts. They are gazing into the baptistry as the curtain opens.

The conversation given below is from McCoy's "History of Baptist Indian Missions" and is between a French Messenger sent by the missionary, and a Putawatomie¹ to whom he was sent whose name is given as Perish. We are having the SPIRIT of DOUBT impersonate him.)

The curtain opens.

SP. DOUBT (*sauntering up to the FRENCHMAN*): "Well, my brother, how does your school at Fort Wayne come on?"

FRENCHMAN: "Very well; there are twelve or fourteen Indian children who attend school . . . with the son and grandson of Chief Pi-she-wa.²

SP. DOUBT: "Do your children attend school?"

FRENCHMAN: "Certainly — I send two.

SP. DOUBT: "You are a fool.

(*Frenchman laughs shortly.*)

SP. DOUBT: "You need not laugh — you will know, by and by, that you have been a fool. Do you think that that man (McCoy) is rich enough to educate all our children for nothing?"

FRENCHMAN: "There is a large company (the Mission Board) engaged in the business and they are rich. (The Board withdrew its aid after one year.)

1. So spelled throughout by McCoy.

2. "History of Baptist Indian Missions." p. 79.

SP. DOUBT: "If they are rich now, they intend to be richer hereafter. After our children have been with them a long time, and have been taught to read and write, they will make us pay dearly for their education. We shall, at a great price, have to buy them back again, before they will let us have them. I was well pleased with the school when I first heard of it, and intended to send two of my children to it; but when I was last at Fort Wayne (*significantly*) I was told what — I now tell you." (End of recorded conversation.)¹

NOTE: It is thought by some historians that Perish was in reality, Pe-she-wa (Chief Richardville) and that he entered two children and then withdrew them. He was a professed Roman Catholic.

HONEY BEE (*breaking in*): The school; it very good for learn. My boy — he learn to read much. (*Proudly*) He say Chief Little Turtle's speech to drink no liquor. He learn to talk to Great Spirit. My son; he be big chief, someday — yes?

JOHNSTON LYKINS: The school is growing and already doing wonders with the children. The Indian children are housed, fed, and clothed by the mission. The school started with ten English, six French, eight Indians, and a Negro lad. Mrs. McCoy does the work of the household for her large mixed family. Her zeal and consecration seem endless.

SP. CRITICISM (*sauntering up*): There is going to be a baptism. I think it very foolish; put you under the water — get you all wet.

FRENCHMAN: Who is going to be baptized?

JOHNSTON LYKINS: Pe-me-sah-quah or Mrs. Hackley. Her sister, Ah-peh-zah-quah wants to be baptized also, but Dr. Turner (*laying a hand on the latter's arm*) wishes her to wait awhile.

(A hush falls on the platform. All the PERSONNEL of Part One are there including the CHOIR, if costumed. They may wear either the dress of the settlement, or of the Indians; otherwise they support the singers from their seats.)

The lines of the song are sung to the melody of "Sun Of My Soul My Savior Dear." Only four of several verses are given here. The song is entitled:

GLAD TIDINGS

"Glad tidings," so the angels sang,
Until the heavens with gladness rang;
Glad tidings; late my soul replied,
"For me the Lord was crucified."

1. "History of Baptist Indian Missions." p. 80.

This very stream was lately stained¹ (1790)
With blood from dying soldiers drained;
Now, strange to tell, the Prince of Peace
In it displays His sovereign grace.

Ye oaks which shook while cannon roared,
Now bow your heads and praise the Lord;
Tell the wild man beneath your shade
How Christ in Jordan's stream was laid.

Sure all who hear will join and sing,
"Glory to God, our Christ is King."
Still let the Gospel spread abroad
Till all the world shall worship God.

—Attributed to Isaac McCoy.

All on the platform appear impressed and awed. Some of the WOMEN weep quietly, but the INDIANS stare with curiosity. As the singing ceases, all white men remove their hats. The two EVIL SPIRITS leave furtively. ISAAC McCOY leads PE-ME-SAH-QUAH (Rebekeh Hackley) into the baptistry from the left (east). She faces the right, and the MISSIONARY, the audience.)

McCOY: Pe-me-sah-quah, do you acknowledge the Lord Jesus Christ, as your personal Lord and Savior?

PE-ME-SAH-QUAH (*audibly*): I do.

McCOY (*raising right arm*): Then upon your profession of faith, I now baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The curtain closes.

(The curtain is so timed that the last the audience sees is the upraised arm of ISAAC McCOY.)

CHOIR:

"Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life;
Faith of our fathers, Holy faith!
We will be true to thee till death.

(The melody continues during the tableau that follows.)

1. See note on next page.

TABLEAU: (*There are three ANGELS in the baptistry, and five on the platform. They all face left (east) and are arranged as a unit. They hold white trumpets; right arm up and forward, left at mouth of the ANGELS. The SPIRITS of PROGRESS, CHRISTIANITY, and of the CHURCH stand on the right, facing the baptistry.*)

A dim blue light is on the tableau; otherwise it will not be effective. There is but a brief glimpse as delay will lessen the spiritual effect.)

The curtain closes.

NOTE: The second stanza of "Glad Tidings" was written with Harmar's bloody defeat in mind at the hand of the Indians under Chief Little Turtle, "The Red Napoleon of the West," on October 22, 1790. The St. Joseph, a little above the place of baptism, is said to have been almost blocked by dead bodies, and its water to have run red with blood.

Four years later in 1794 the Indians lost their hold on America forever under Anthony Wayne in the battle of Fallen Timbers below the present site of Toledo, Ohio.

Chief Little Turtle advised the Indians against further fighting, and thus lost some of the esteem of his people. "The Americans" he said, "are now led by a chief who never sleeps . . . it would be prudent to listen to his offers of peace." He spent the rest of his life obeying the white man's laws, but fighting his whisky.

INTERLUDE: "Faith Of Our Fathers"

(With closed curtain)

PIANO: "Faith Of Our Fathers"

READER (*unseen*):

On August third of eighteen twenty-two,
Eleven brave souls and true upon that day,
Assembled to sign the "Articles of Faith,"
And place their names upon the roll of the church.
From Godly lips they heard the message that fell
Like dew on thirsty and eager ears.¹ From Isaiah
Thirty-five, verse one, God spake to them:
"The wilderness and the solitary places
Shall be glad for them." The little church —
The first of any faith or creed in all
Fort Wayne, assembled around a hushed memorial
Board, remembering their crucified
And risen Lord. And how their hearts did burn
Within them as they supped the while with Him.
Soon came dread typhus that laid the village low,
And Benny Sears laid down his dedicated
Life.² And then their friend and pastor was
Recalled to labor on another field.³

1. Elder Corbly Martin. McCoy, History of Baptist Indian Missions, 154.

2. There were 41 cases in the Mission family, including Mrs. McCoy. Ibid., 161.

3. See note: "Why The McCoys Left Fort Wayne," next page.

PIANO:

'Faith of our fathers, holy faith!
We will be true to thee till death.'

For years the little flock was leaderless,
When light again broke through the gathered gloom.
'Twas March the fourth of eighteen thirty-seven,
That Robert Tisdale organized a band¹
Of "ten determined souls" into a church
That in good time "took energetic means"
A house of God to build, and one of frame
Arose and stood for years upon Clay Hill.²
Privations sore beset the little flock,
But faith and courage won the day. They lived
And grew until the small frame church was far
Too small to house the membership. With zeal
And sacrifice they carried on till there
Arose this: "TABERNACLE OF THE PEOPLE."³

1. Elder Robert Tisdale was a worthy and devoted minister. He was 'obtained' for the purpose of organizing a church. He remained with the church for a few months and returned to it later on occasions of need.

2. From the year 1841 to 1847. The building was moved from Clay Hill in the summer of 1847 to the southwest corner of Berry and Clinton; it faced Clinton.

3. The West Jefferson Street building, dedicated on August 16, 1868.

NOTE

WHY THE McCOYS LEFT FORT WAYNE

Because the expected funds from the Baptist Mission Board were not forthcoming; because of the demoralizing effect upon the mission by unscrupulous and predatory white men, who against government regulations, gave the Indians whisky in exchange for their government annuities; and because of the prevalence of typhus fever, the missionaries were forced, for the sake of the mission's life, to consider another location farther inland away from the forces bent on its destruction.

In the meantime the Chicago Treaty was negotiated in that city in August of 1821, and it had a direct bearing on the Fort Wayne mission. The treaty was between the United States government and the Putawatomie, the Ottawa, and the Miami Indian tribes.

Because of pressing needs at the Fort Wayne mission at the time, Isaac McCoy was unable to attend the treaty conference. His plans, however, were ably presented by his deputy, Colonel Trimble, United States senator from Ohio.*

Isaac McCoy was the direct instrument through whose efforts the government was persuaded to include educational features in the terms of the treaty. The tribes involved were to give tracts of land for the building of a mission in return for financial aid from the government.

In spite of Roman Catholic ambition and maneuvers to the contrary, the government appointed Isaac McCoy teacher and superintendent of the Putawatomies, and superintendent of the other two tribes.

The Putawatomie tribe gave one square mile of land in lower Michigan for a mission site. In return the government agreed to pay toward the support

*History of Baptist Indian Missions, pp. 113-114.

of a teacher, a blacksmith, and other needs of the mission the sum of \$1,000 annually for a period of fifteen years. The annual salary of Isaac McCoy was \$400, all of which, as shown by documentary evidence, he turned over to the support of the mission as was his lifetime custom.

On January 7, 1822, Isaac McCoy met with the Baptist Mission Board in Philadelphia.¹ It was enthusiastic over the terms of the treaty and the plans of Rev. McCoy to meet them. It agreed to pay the sum of \$500 toward the erection of a mission house for the Putawatomes on the present site of Niles, Michigan. It christened the mission, Carey, in honor of the renowned English Baptist missionary who, with a Doctor Thomas, was the first Christian missionary to enter Hindustan.

The board ordered Isaac McCoy to move his mission from Fort Wayne to Michigan at his earliest convenience.² It paid its pledge of five hundred dollars, but soon lost interest in the mission and by 1824 it discontinued its support altogether, much to the distress of the missionaries involved.³

On October 9, 1822, Isaac McCoy and his advance party of twenty-two persons with ox-drawn wagons of supplies left for Michigan, one-hundred miles distant through an untraced wilderness. They immediately cleared the ground for the erection of a mission building. When they were well underway, the missionary returned to the Fort Wayne mission.⁴

On December 9, the remainder of the mission family, including eighteen Indian children, thirty-seven in all, with wagons of supplies, and livestock, started north from Fort Wayne. After a journey of eleven days of danger and suffering from sleeping on the frozen earth, sometimes under a freezing rain, they arrived at their destination. The mission house was without heat and bare of furnishings, yet they gathered together to thank God for sparing their lives en route and for His manifold blessings.⁵

The success of Carey mission won the respect and further aid from the government until it became self supporting. It closed in 1830 when the Putawatomes with other tribes went to Indian Territory (now Kansas) with Isaac McCoy.⁶

1. McCoy. History of Baptist Indian Missions. p. 123.

2. Ibid., 123.

3. John F. Cady. The Baptist Church in Indiana. p. 89.

4. History of Baptist Indian Missions. pp. 173-174.

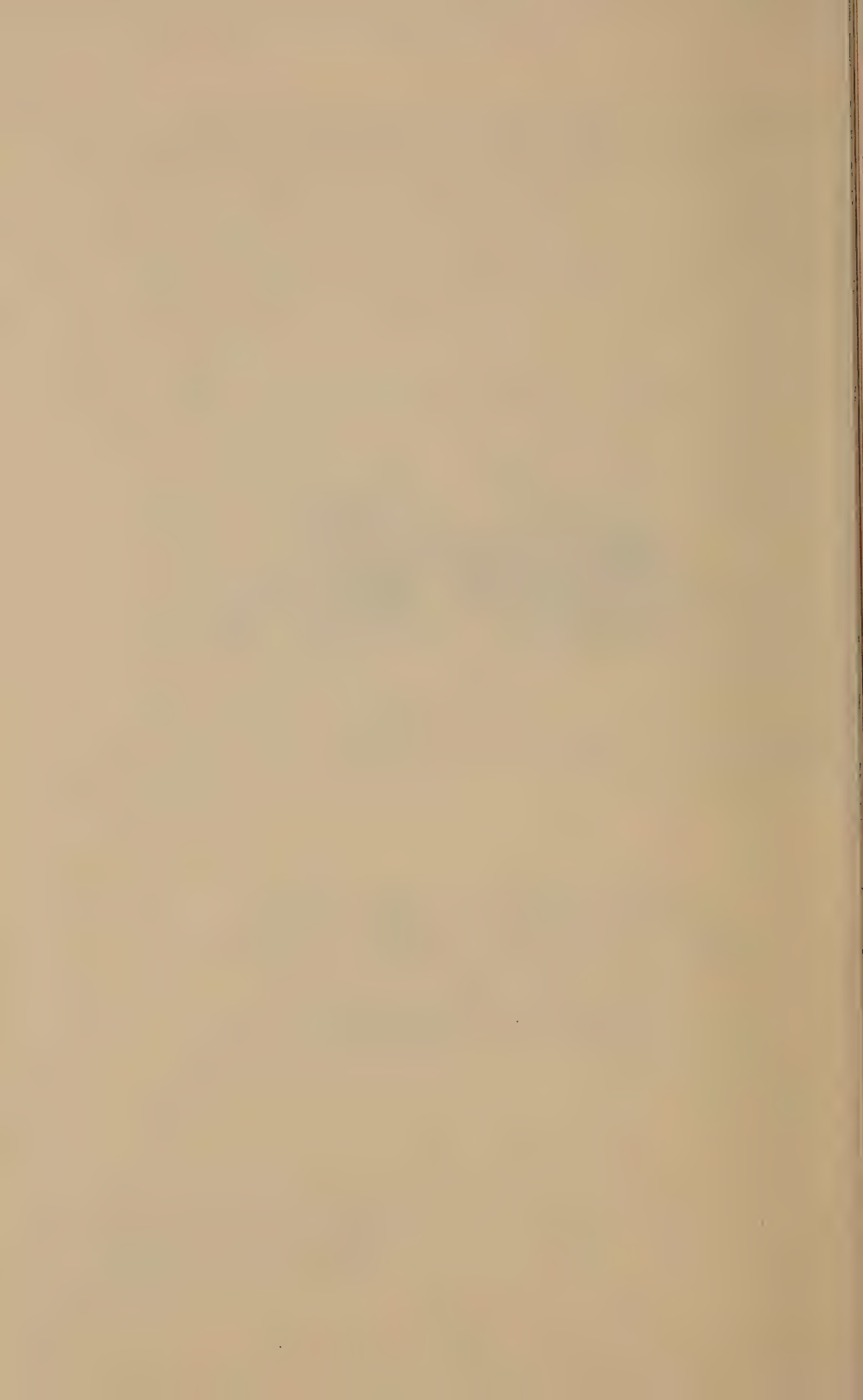
5. Ibid., 178.

6. Ibid., 337.



*An artist's conception of our first building
From a description by Mrs. Robert Renfrew
Built under the pastorate of Elder Wm. Gildersleve
in 1841*

*On Clay Hill now 514 East Washington
Moved in the summer of 1847
To the southwest corner of Berry and Clinton Streets*



ONWARD

EPISODE TWO: The Sewing Bee.

Time: Thursday afternoon, September 26, 1889.

Place: The lecture room of the church.

AIM. To bring out historical data by the conversation of the women; to sound a note of pride for past achievements, and one of inspiration for the present.

KEYNOTE: The part women have played in the history of the church.

SETTING: *(The room is simply furnished with straight backed chairs, a plain table down right center on which are scraps of material, a low sewing basket, scissors, and an alarm clock.)*

A number of women are grouped casually about, sewing and talking about the history of the church, their thoughts stimulated by the coming event on Sunday: the laying of the cornerstone for the to-be remodeled building. The pastor was the Rev. Stephen A. Northrop.

The women are costumed in the mode of that day: basques, long skirts — full in the back and puffed up in a bustle effect. Their hair is arranged high on the head and they are not wearing hats. The three very elderly ladies do not wear the bustle effect skirt, and have little black bonnets that set on the back of their heads and tie under their chins. Those who are not seated when the curtain opens, and those who do not move about need not be so strictly costumed. Those who enter late — except the three elderly ladies — and those seated near the footlights should be costumed with care.

Some of the women featured are still living and active. Others are elderly or gone. Their friends and relatives will be interested by the manner in which we impersonate their loved ones or friends, so we must be careful not to characterize anyone offensively. Their characteristics and mannerisms have been obtained from those near to them and are brought out, but not caricatured. Names are spoken often in order to get them over to the audience. Those strictly costumed may enter with the opening of the curtain. There is a murmur of voices, ad lib.)

PIANO: "Faith Of Our Fathers."

The curtain opens.

(Mrs. E. W. Lewis is standing at the table. The one representing her should be a woman of ability, able to furnish a cue in need, or to cover up an error in lines. The women may have notes under cover of their sewing material. MRS. LEWIS moves about inspecting the work.)

MRS. CRATSLEY *(entering)*: Well, good afternoon, everybody. I fear I am a little late. How are things coming, Mrs. Lewis?

MRS. LEWIS: Well, things are shaping up pretty well, Mrs. Cratsley. We will tax your money bags before we are through — I hope! We have the comforters finished that are to go to our training school

in Chicago. We are now working on the clothing to be sent to Helen (R.) Jackson of the Freedmen Industrial School in Richmond, Virginia.¹ Some of us are making patches for more comforters. (*The women wave them at her.*)

MRS. CRATSLEY (*sitting and sewing*): That's good. Our hearts and hands will be full for a while, after the cornerstone is laid on Sunday. (*Looking about*) Has anyone seen Mrs. Northrop today?

MRS. (Wm.) CARTER: Yes, I saw her. She and Mrs. Goodwin are looking after some music for Sunday. They'll be along after a while, I venture.

MRS. SAYNER: O Mrs. Carter, you do say the nicest things. We will have them practice on us — I am perfectly willing to listen!

MRS. (C.) MARTZ: Who wouldn't, Mrs. Sayner; they can sing!

MRS. (Thomas) POTTER: We are having a fine program on Sunday, I hear.

MRS. LEWIS: O yes, Mrs. Potter, we always do have, don't you think? Hiram Philley is surely a fine music director. He and A. Z. Polhamus make good Sunday School superintendents — assistants, that is.

MRS. (A. Z.) POLHAMUS (*impishly*): I know what Rev. Northrop's text is for next Sunday.

SEVERAL: O, what is it, Tilly?

MRS. A.Z.: I was over to their house yesterday, and he told me. It is (*with exaggerated gestures*), "What Mean Ye By These Stones?"

MRS. MILLS: Well! I'd say, we mean business. (*Laughter*)

MRS. MARTZ: Mrs. Mills will have her little joke (*significantly*) when she isn't washing up our dishes.

MRS. LEWIS: And Mrs. Martz is always so-o serious! She and Tilly Polhamus throw so much gloom around.

(*A bit of humor is introduced at this point. The alarm clock rings and several women make a grab for it. The rest show animated interest; some stand to look, and all stop sewing to watch. TILLY POLHAMUS grabs it and silences the alarm before it runs its length. She looks about mischievously.*)

1. Gleaned from church records.

MRS. LEWIS: Well, Tilly! You have no idea who set that alarm — or have you? (*Spoken with mock severity.*)

MRS. A.Z. (*with mock hurt feelings*): Now go on and abuse me. Mrs. Martz and I will grow up and rob you older women of your jobs around here. (*They both impersonated themselves in the 1926 pageant.*)

MRS. LEWIS: Now, now! We are glad you two are with us, Tilly. So glad you younger women are interested. You will fill our places well, I know, and we are happy about that. (*Looking about*) What else is known about the program, Sunday?

MRS. (E.G.) ANDERSON: Well, my husband and Hiram Philley are going to talk in behalf of the deacons; John Wort will speak for the Sunday School teachers, and Supt. (E.W.) Lewis for the Sunday School.

MRS. POTTER: O, Mrs. Anderson, did your husband keep that paper he read two years ago at the Jubilee celebration?

MRS. ANDERSON: You mean the history of the church, Mrs. Potter. Yes, we still have it.¹

MRS. POTTER: I would keep it forever and ever!

MRS. MILLS: I would, too, Mrs. Potter. I remember: Mr. Anderson read the history of the church for the past fifty years, and O. N. Heaton (not Judge Heaton then) read a prophecy for the coming fifty years. Wouldn't it be interesting to have those two papers read fifty years from now?

MRS. SAYNER: It would indeed, but dear me! That would be — let me see — why, that would be 1937 (the time of the second presentation of this pageant,) and most of us won't be here. Mrs. Martz, Tilly Polhamus, Kitty Long, and a few more, perhaps, but not many of us.

MRS. (S. F.) BOWSER: That was a gala day for us, the Jubilee. Judge Allen presided. We burned the mortgage on a tray — remember?

MRS. CARTER: We do! And about the cornerstone — don't they put things in them?

MRS. LEWIS: O yes, Mrs. Carter, and we will be no exception; I have the list right here. (*Reads from a slip of paper.*) First, of course, a

1. Mr. Anderson gave the paper to your historian and it is filed with "Original Papers."

Bible, then the Articles of Faith of the Baptist denomination, the names of the membership, copies of the Indiana Baptist of Indianapolis, the Journal and Messenger of Cincinnati, the Standard of Chicago, the Christian Herald of Detroit; then, of course, our local papers: the Gazette, the Sentinel, and the News and Journal, all of Fort Wayne. (The names are correct for that day and must be so stated. There were other items, not given here.)

MRS. POTTER: The articles for the cornerstone will be presented by the deacons: Wm. Carter, John Gavin, and A. H. Polhamus; and the trustees: H. T. Mills, Sylvester McMahon, and John Wort.

MRS. LEWIS: Well, it looks as if Mr. Heaton's prophecy concerning the church is coming true. Only two years since the Jubilee, and already, here we are enlarging the building.

MRS. ANDERSON: Well, we just had to do something. With the largest audience room in the city, we are turning crowds away every Sunday. They say (Baptist Outlook of May 28, 1896) that the new audience room will seat a thousand people. When Rev. Northrop came here in 1882, the membership numbered but one hundred and ninety and now it is nearly eight hundred and — still growing. It will be a handsome edifice when finished and will be known as the tabernacle of the People.

MRS. BOWSER: Yes, I understand: "TABERNACLE OF THE PEOPLE" will be cut in stone across the front of the building.

MRS. POTTER: Your husband is on the building committee, isn't he, Mrs. Bowser?

MRS. BOWSER: Yes, he is, with Wm. Carter, Frank Cratsley, John Wort — and the pastor, of course.

(Three apparently old ladies enter from the upper left. It is to appear that this is a rare occasion — and it is, because of their great age — and several women hasten to offer chairs. MRS. LEWIS goes to meet them with an outstretched hand, speaking the name of each as she shakes her hand.)

MRS. LEWIS: Well, if here isn't Mrs. (Sanford) Lumbard, Mrs. (Nathan) Sibrey, and Mrs. (George) Humphrey. We don't see you very often, but how glad we are to have you with us.

MRS. SIBREY: No, we don't get down very often — getting along in years. *(Looking about)* Working hard, I see.

MRS. LEWIS: Yes, the women are always sewing for the church.

MRS. SIBREY: And always have! Dear me, how we worked in the old days — and sacrificed. We did without bonnets to give to the Lord. And socials! We had them every two weeks, and the woman who held the social furnished everything. We were all poor together, and there was no one among us to show off. But, (*with feeling*) O how we loved the Lord! We toiled for Him and thought it a privilege to do so. (*To Mrs. Lumbard*) Do you remember when you and Brother Lumbard furnished enough copies of the “Young Reaper” for the entire school?

MRS. LUMBARD: Yes, (*chuckling*) I remember it quite well, but of course, the school was not so large as it is today. Those were great days back there in the little frame church on Clay Hill. We are living in great times now, but, (*wistfully*) we were such happy Christians then.

MRS. HUMPHREY: We were so. Long before sewing machines were in use, our minister needed a mantle — overcoats were unknown — the women of the church bought the broadcloth and made it. He wore it with great comfort and pride.

MRS. SIBREY: Yes, we made garments by hand and sold them to buy something the church needed badly. I tell you, we shouldered responsibility in those days.

MRS. LEWIS: It makes me ashamed. We think we are working, when we are only playing at work. But wouldn't we love to have that mantle now? We would show it like the women of Bible days showed the handiwork of Dorcas. I wonder if the coming generations will think of us as sacrificing.

MRS. MARTZ: Speaking of the old church, when was this one built?

MRS. ANDERSON: In 1867 under the pastorate of Elder G. L. Stevens. We referred to him as our War Pastor. It cost over \$25,000. That was a lot of money for that time, and right after the Civil War.¹ The membership was small, less than two hundred, but the debt was all paid in six years, and the event celebrated.

MRS. HUMPHREY: Wasn't your husband on the Building Committee, Mrs. Lumbard?

MRS. LUMBARD: O yes, with Isaac Drips and Thomas Stevens, with the help of the trustees and the pastor.

(*Mrs. Renfrew enters from upper left.*)

1. “The War Between The States” was not in usage at this time.

MRS. LEWIS: Why, Mrs. Renfrew, you are late! (*Mrs. RENFREW advances from upper left to the table and takes sewing materials.*) The ladies are talking about our two church buildings. Some of them remember our first one on Clay Hill.

MRS. RENFREW (*taking a seat near the center*): I was in my teens, but I remember it quite distinctly. I can just see it; it looked just like a schoolhouse. In fact some Baptists who came here thought it was a schoolhouse. They said they had gone to school long enough, but personally, I have my doubts about that. (*Chuckling*) So! They went to the First Presbyterian Church across the street; it had a steeple! (*Laughter*) This was after the little frame building was moved to the southwest corner of Berry and Clinton in 1847.

(A paper written by Mrs. Renfrew describing the first church was read at a reception given Dr. John R. Gunn and family on Monday evening, October 29, 1917. This paper your historian filed among "Original Papers" of the church.)

MRS. HUMPHREY: It had two steps leading up to the door with a small transom over it. There were no windows in the front; the only break was the door. But on each side were four good sized windows —

MRS. RENFREW: With thirty-two panes of glass in each one — I counted them many times.

SEVERAL: Why, Mrs. Renfrew!

MRS. RENFREW: Y-es, I did. The room was heated by two wood stoves and lighted by coal oil lamps; and O how they smoked! After the women had spent Saturday afternoons cleaning them and the whole church for that matter. It seated three hundred people. Our music was voluntary, and how proud we were of our little reed organ.

MRS. SIBREY: Our baptismal fount was the Maumee River. All Lakeside was a huge farm. After crossing the bridge — there were two of them at the end of Main Street, running in a northeasterly direction, one of them spanning the canal. We followed the wagon road after crossing the bridge to the spot selected, about sixty yards from the fort. I tell you, it was a solemn and beautiful sight to see them going down into the water.

MRS. POLHAMUS: How about coming up?

MRS. RENFREW: And coming up! Their faces shone like — like the splendor of God.

MRS. MILLS: John Sears was our first pastor, was he not?

MRS. LUMBARD: No, indeed! John Sears came here in order to take charge of a mission in Michigan on the St. Joseph River for Isaac McCoy. However, he did not carry on, but returned to his native state, New York, and became a Unitarian, the records show. He was a great disappointment to Isaac McCoy.

MRS. SAYNER: Going back to baptisms, tell us about your baptism, Mrs. Renfrew. I have heard you tell it, but some of the ladies haven't.

MRS. RENFREW: Well it was to be on Sunday, the third of February of 1867. It was very cold. There were to be nine of us baptized. The river was full of floating ice, so it was put off until the next Sunday, but it was no better. So they cut a hole through the ice on the canal. It was strong enough to hold the entire congregation. We rode in wagons for several blocks, it would be now, in our wet clothing before we could change but (*quickly*) no one ever became ill.

MRS. MILLS: I venture you thought of the new building being erected here with its baptistry of warmed water.

MRS. POLHAMUS: I have often wondered what became of our first little frame church.

MRS. LUMBARD: I can tell you. It was sold to the Salem Reformed congregation for twenty-five hundred dollars in 1868, the year this building was dedicated.

MRS. MARTZ: And was that building the only one we've had beside this one — no log cabin in the woods among the Indians?

MRS. POTTER: Yes, the only one. The Indian era was earlier, when the church was organized in the fort by Isaac McCoy in 1822. Our first building stood on a portion of Clay Hill, almost opposite the Clay School on a lot donated by the Hon. Samuel Hanna, one of Fort Wayne's first illustrious families.

MRS. CARTER: Hiram Philley remembers the day when they marched over here from the corner of Berry and Clinton Streets.* They marched behind an American flag that had quite a history. Its owner claimed that it had been all over the world and in a cave where once the Apostle Paul had taken refuge. They had a fine program that day according to Brother Philley. He says the children almost sang their hearts out with joy for our new building.

*It was this site that was sold to the Salem Reformed congregation.

MRS. RENFREW: And now we are enlarging that new building. You know that when this remodeling is finished, we shall have remodeled and enlarged this church north, south, east and straight up. *(Laughter)*

(The space between the north wall and the balcony is the original height, length and width of the auditorium.)

MRS. MARTZ: My how we envy you older women who have seen so much church history. How long have you belonged, Mrs. Humphrey?

MRS. HUMPHREY: We came in by letter under Elder Searl in the summer of 1848, a year after the little frame church was moved from Clay Hill. When did you enter, Mrs. Sibrey?

MRS. SIBREY: In 1851 under Elder Meeson, and you, Mrs. Lumbard?

MRS. LUMBARD: In 1864 under the pastorate of Rev. Stevens. He erected this building. He was our pastor for seven years and a very devoted man he was. He carried us through the hard years of the Civil War.* That is why we refer to him as our War Pastor.

MRS. CARTER: Elder Miller was a great pastor, too, and of exceptional pulpit power. He was known as Father Miller. One of his daughters, Martha, became Martha Miller Philley, and the mother of Hiram and Anna Philley. George Miller, our present church clerk, was his grandson.

MRS. A. Z. (Polhamus): My husband's parents, Mr. and Mrs. A. H. Polhamus came in under the pastorate of Dr. J. R. Stone. My husband and his brother, W. H., came in during August of 1880, the last year of Dr. Stone's pastorate. They say he was a scholarly man of God, and that the church was reluctant to give him up after almost thirteen years. He resigned three times before his resignation was accepted. Isn't that true, Mrs. Anderson?

MRS. ANDERSON: That is quite true, Tilly, and we thought we could never love another pastor so well, but Rev. Northrop, our pastor, has been with us seven years now, and we love him equally well.

MRS. LEWIS: Speaking of church history — the Baptists have a wonderful one, not only in Fort Wayne, but they were the first Protestants to build a church in Indiana.

SEVERAL: They were? Are you sure, Mrs. Lewis?

*"The War Between the States" was not in usage at this time.

MRS. LEWIS: Just as sure as I am that Daniel Harding is the mayor of Fort Wayne.

MRS. BOWSER: Or that Benjamin Harrison is the president of the United States.

MRS. LEWIS: And that is reasonably sure. The first Protestant church was erected in Indiana in 1798. Indiana was a vast territory then, comprising what is now Indiana, Illinois, Ohio, Michigan, Wisconsin and a part of Minnesota. The church was and still is known as the Silver Creek Baptist Church. It is located across from the falls of the Ohio River, nearly opposite the present site of Louisville, Kentucky. It was built of logs, and while a part of the membership built the church, others stood guard against an Indian attack. They carried their rifles to church in true pioneer fashion. I wish we had more time to discuss it.

MRS. CRATSLEY: Baptists were the first in Chicago, also. The same Isaac McCoy who established the Protestant faith in Fort Wayne in 1820, held the first Protestant service there in 1825. Chicago was then Fort Dearborn.

(From the Chicago Tribune, the account of which is filed with historical material of the church.)

MRS. LEWIS (*looking at her watch attached to a long gold chain*): Well, our time is growing short. Mrs. Sayner, will you read the names of the women who are absent? Some of them are working on committees for the services on Sunday.

MRS. SAYNER (*standing*): Some of the women are planning the decorations for Sunday, and others are working on the program. They are Mrs. A. H. Polhamus, Mrs. E. K. Bush, Mrs. Morse Harrod, Mrs. Fred Zollers, Mrs. Cooper, Mrs. Hier, Mrs. Housh, Mrs. Wells, Mrs. Zink, Mrs. O. N. Heaton, Mrs. E. G. Perry, Mrs. Fairfield, Mrs. McClelland, Mrs. Kemp, Mrs. Brightenham, Mrs. Rose, Mrs. McChristen; the misses: Kitty Polhamus, Crissie and Addie Davis (no relation) and — I guess I may not have them all.

MRS. LEWIS: Well, I think you have most of them (*Looking left*) And here are Mrs. Northrop and Mrs. Goodman.

(They enter from the left.)

MRS. POTTER: And they will sing for us!

MRS. NORTHROP: Nothing special today, ladies. We are so full of thankfulness for the blessings of God that have rested upon our church since that far away day when Isaac McCoy baptized the granddaughters of Chief Little Turtle, Pe-me-sah-quah and Ahpez-zah-quah. We are thankful for the cornerstone to be laid on Sunday of a larger and more efficient church building. We will sing of that which we cherish most, the faith of our fathers.

(They sing one verse, the women joining in the refrain. The three GOOD SPIRITS enter the baptistry and stand as before. The curtain closes with the singing of the refrain.)

The curtain closes.



Elder G. L. Stevens
1861 — 1869



Erected under Elder Stevens
in 1867
Dedicated August 16, 1868



Rev. Steven A. Northrop
1882 — 1895



As remodeled by Rev. Northrop
in 1889

ONWARD

INTERLUDE: The World War (First)

The curtain opens.

MUSIC that blends into storm rumblings with the seventh line.

READER (*unseen*):

The years crept by apace, the calm, sane years;
And while upon the Christ we turned adoring
Eyes, the dove of peace flew in and spread
Its healing wings upon the world; but when
We turned from Christ to gaze upon the dove —
It flew away.

And then upon the calmness

Of the years a shot rang round the earth;
It hurtled through the startled hearts of all
Mankind. The world leaped to its feet, while we
In terror, looked into each other's eyes.
War dogs, long held at bay, unleashed, sprang at
Each other's throats, and half the earth was drenched
In blood,

(A stirring bugle call is heard. COLUMBIA and FRANCE enter from the left, COLUMBIA on the right of FRANCE. They advance side by side to center front and stand facing the audience. The fans catch the folds of their flags.)

and to "A War To End All Wars,"

We sent our cherished manhood forth. They turned
Their trusting eyes to Heaven — and died upon
The heart of France. While we at home, toiled long
And hard, and sacrificed, and sent our courage
To them across the sea in song:

CHOIR:

"Over there, over there,
Send the word, send the word over there,
That the Yanks are coming, the Yanks are coming,
The drums rum-tumming everywhere;
So prepare, say a prayer,
Send the word, send the word to beware;
We'll be over, we're coming over,
And we won't be back till it's over, over there."

—George M. Cohen.

(The light on the platform gradually dies into total darkness. A trumpet plays "Taps," and a sound of suppressed sobbing is heard — not aloud, but of a sighing nature. FRANCE, under cover of the darkness leaves the platform and COLUMBIA retreats and stands on a small dais or footstool. The light gradually comes on again with only COLUMBIA on the platform, her flag waving. Two RED CROSS NURSES enter from the right and spread a smaller copy of our Church Service Flag to the audience. They stand in front of COLUMBIA.)

READER: Gold Stars:

George Speck — killed in action in France.

Walter Hibbins — died in training camp.

Arnold Speck — killed in action in France.

— (George and Arnold Speck were brothers.)

The curtain closes slowly.

And then

Upon the stillness of the night glad bells
Rang out and called us from our sleep.* We gathered
In the streets while happy tears ran down
Our cheeks like rivulets at play, while clasping
One another's hands, and then — the boys
Came home. The wheels of industry began
To turn once more, and we, like Cincinnatus
Of old, took hold upon the plow and trod
Our row in quietude and peace.

But in

The hearts of men arose a fear — afraid
To look into another's eyes, lest they
Should see a question mirrored there that lay
In their own hearts; and what they dared not voice,
The scoffers from the housetops cried: "The world
Has lost its Christ! For lo, the spirit of
Its Christianity has wallowed in
The mire of war — and now lies buried there!"

The curtain closes.

MUSIC of a mournful cadence.

*First report.

EPISODE THREE

PART ONE: Revelry.

(Showing the chaotic condition of society after the war.)

Time: The spring of 1923

Place: Most anywhere.

SETTING: *(The platform is arranged as a lawn before a residence where a wild party is in progress. It is empty except for a lawn bench at upper left center. The baptistry is arranged as a window with lace curtains, hanging straight. Through the window is seen a lighted floor lamp. Lighted paper lanterns are strung across the lawn and in the two back hallways which are otherwise, dark. A very dim blue light is upon the scene.)*

The curtain opens.

(Sounds of revelry are heard from the rear room: Loud talking, laughing, and shouting; the twanging of violins, et cetera. Singing starts up: "Hail, hail the gang's all here!" Fill in the metre with "Rah, rah-rah, rah-rah, rah!" et cetera. After a minute or so of this, merry-makers rush out upon the lawn from both rear hallways. There are fifteen or twenty of them dressed in masquerade costumes. Among them are the two EVIL SPIRITS, each with at least three recruits dressed likewise and bearing the same flags. They, however, wear regular clothing underneath their black robes. The girls wear white dresses, and the boys dark trousers and white blouses. They all have flash lights with conical paper caps concealed underneath their robes. As they rush out onto the platform, they are shouting, laughing and throwing confetti, both the serpentine and atom kinds.

After a few minutes of this, a character dressed as a clown lurches in from down left. He is REVELRY.)

REVELRY *(mounting the steps and shouting):* "On with the dance; let joy be unconfined!" Whoo-pee!

(The SPIRIT of PROGRESS enters from the right. Her crown is awry, her book is crumpled, and her sword is not worn. Her wrists are bound with a long chain that clanks against the floor when she lowers her arms. She starts wearily toward the bench, but is blocked by REVELRY.)

REVELRY *(lurching up to the SPIRIT of PROGRESS):* Look, who's here! Where is your sword?

(All stop to listen, staring at the two. The SPIRIT of PROGRESS raises her hands to straighten her crown and her chain clanks against the floor as she lowers her arms.)

SP. CRIT. *(running up to them):* What, ho! Spirit of Progress, we meet again! What has happened to your book? *(He jabs at it with his flagstick)* It is very much crumpled!

(He and his recruits speak in a quick flippant manner throughout the scene.)

CRIT. RECRUITS *(flipping their flags with the underscored words)*:
Oh, very much crumpled, indeed!

(The SPIRIT of DOUBT comes running up to them from the left. He and his recruits speak in a long drawn-out, mournful manner in contrast to the other group.)

SP. DOUBT *(pulling at her chain)*: I fear you will never be free.

DT. RECRUITS: O, no-o, you will never — be — free.

(The SPIRIT of PROGRESS presses her fingers to her temples and her chain clanks against the floor when she lowers her arms.)

SP. DOUBT *(jabbing at her book with his flagstick)*: The printing has all faded out — it cannot be read any more.

DT. RECRUITS: It cannot be read — any more.

SP. CRIT. *(flippantly)*: Any way, it's all out of date!

CRIT. RECRUITS: O, very much out of date!

(A noisy group enters from the upper left, running. They are shouting and throwing both the serpentine and atom kinds of confetti. They stop and stare at the SPIRIT of PROGRESS for an instant, and then pelt her with confetti and run out at upper right, still laughing and shouting. The rest of the merry-makers, except the RECRUITS, REVELRY and the two EVIL SPIRITS follow them out.)

The SPIRIT of PROGRESS shakes the confetti off and makes her way wearily to the bench at upper right center and sits. A young girl enters from the right. She wears a white robe and a white band about her head with a large white star on the front. She carries a flashlight and it is alight. Her way is blocked by REVELRY. The others stare. She is FAITH.)

REVELRY: What, ho, Little-one! What is your name and "Where are you going, my pretty maid?"

FAITH: I am Faith. Please, sir, let me pass. I shall be late.

SP. DOUBT: O yes, you are already late.

DT. RECRUITS: O, very much late — we're afraid.

REVELRY: But first tell us where you are going.

FAITH: I am going to a Sunday School (or Church School) Conference meeting at the First Baptist Church.

ALL REVELERS: (*Throw up their arms and shout with laughter.*)

P. CRIT.: Sunday School Meeting! What a waste of time.

SP. CRIT.: O, a very great waste of time.

P. DOUBT: I'm afraid not many will go.

SP. CRIT.: O, no-o, not many will go.

FAITH (*attempting to pass*): O please —

REVELRY (*blocking her way*): And who else will be there, Little One?

FAITH: The Sunday School teachers and officers; and our minister, Dr. Gunn.

SP. CRIT.: Ministers, ha! Nobody listens to them!

SP. PROGRESS (*standing and raising her right arm*): Stop! My child, where did you get that light?

FAITH: From the Spirit of Christianity. O please —

REVELRY: Christianity! Christianity's dead!

ALL REVELERS: Yes, yes! (*They toss their flags with each 'dead' in unison, right, left, down.*) Yes! dead, dead, dead!

(*The SPIRIT of CHRISTIANITY with head held high, and with a larger light than before, enters from upper left. The platform which has been under a dim blue light, gleams out in full with her entrance. She advances to mid left center. The two EVIL SPIRITS retreat to the upper right exit and stand there, listening. FAITH goes to the right of the SPIRIT of CHRISTIANITY, which brings her to the center. The REVELERS gaze on the scene, interested.*)

SP. CHRISTIANITY: No, I am not dead. I live and shall continue to live to the end of time and beyond. True, I have gone down in the pit of Hell, called War, but my errand there was one of mercy. I have emerged with my garments whiter, and my Light brighter than before. Every time I held a cup of cold water to a dying soldier's lips; every time I smoothed his pillow; every time I bound up his wounds; every time I whispered into his ears the story of a Savior's love, my Light grew brighter and brighter. "In as much," the Master said, "as ye have done it unto the least of these, my brethren, ye have done it unto me." (*Keep 'done it' two separate words.*)

(From the right comes the SPIRIT of the CHURCH. She seems utterly crushed. She walks slowly with bowed head. She holds her flashlight in her hanging right hand. It is dark.)

SP. CHRISTIANITY: Advance, O Spirit of the Church, and give account of thy stewardship. Where is thy Light?

SP. CHURCH *(walking to mid-center in a dazed manner)*: My Light, I have it here, but I am so weary. I've toiled and toiled! I've made bandages until I am all worn out. I've knitted — O how I have knitted! On the Lord's day and in His house, lest some soldier's need should not be met. I've packed boxes; I've planted fields; I've led drives; I've poured out my gold abundantly, lest some sick or dying soldier would not have his cup of cold water. *(Pauses)* And O, how I have been criticized! Doubts have assailed me! *(The two EVIL SPIRITS cringe in turn.)* My Light! *(As if just remembering, she lifts it and looks at it.)* It shines — it shines! *(Frantically, for it does not shine.)* Can't you see it shine? *(Shaking it gently)* O it does shine — it does shine — it does! It is shining — it is! You just can't see it in this atmosphere of doubt and criticism. *(She kneels and holds up her flashlight to the SPIRIT of CHRISTIANITY)* O Spirit of Christianity, banish these spirits of evil that men may see my Light and come unto me. *(Her light gleams out brightly and the two EVIL SPIRITS leave hurriedly. She stands and steps to the right of FAITH who is at center. There should be some space between these three characters.)*

DT. RECRUITS *(throwing down their flags and their robes upon them)*: Begone! We will have none of thee!

CRIT. RECRUITS *(same action)*: They were only a mask, any way!

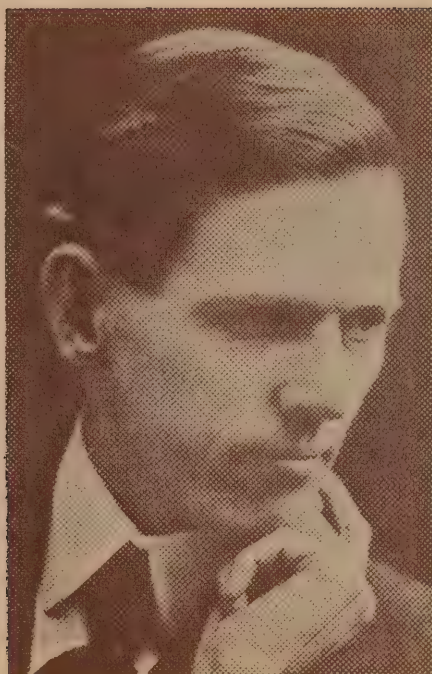
(The SPIRIT of PROGRESS comes down between FAITH and the SPIRIT of CHRISTIANITY. The RECRUITS move to a line from the right to up-center in a semi-circle with REVELRY in the center. He sheds his costume when the REVELERS do. They move with the SPIRIT of PROGRESS.)

SP. PROGRESS *(kneeling)*:
Out of the depths, I cry to thee;
My way is dark, I cannot see;
O light me on my Onward way;
For Light, I kneel to thee and pray.

(She remains kneeling.)

RECRUITS and REVELERS: So let it be. Amen!

SP. CHRISTIANITY *(raising her light)*: Arise! Christianity liveth!



The Rev. Dr. John R. Gunn
The "Opening Gunn" in a Building Campaign



The miniature church erected on the platform of the sanctuary of the West Jefferson Street church, Sunday morning, October 28, 1923 — See page 58.

ONWARD

EPISODE THREE. PART TWO.

The "Opening Gunn" in a building campaign.

Time: Later the same evening. Spring of 1923.

Place: The dining room of the church.

SETTING: *(A Sunday School or Church School¹ Conference is in progress. A plain table is on the upper left. The conference principals are seated at the table, facing the platform center. They are representing themselves:*

The pastorDr. John R. Gunn

Sunday School Supt.R. H. Mauk

General Secretary A. Laberteux

The conference members are seated about, informally. They all have flashlights equipped with paper caps. They are not lighted at the moment. Some chairs are on the left in order that "the audience" does not appear to be bunched. Near the center is one vacant chair.)

LEADER *(before the curtain opens):*

The scoffers from the housetops cried: "The world
Has lost its Christ! And lo, the spirit
Its Christianity has wallowed in
The mire of war — and now lies buried there."

The curtain opens slowly.

But there were faithful souls who knew that in
That thought stark madness lay; and that they could
Not lose their "Fathers Faith" and live. And with
A firm resolve that they'd be true to it
Till death, they grasped with eager hands and held
Their banners high, and with a new, yet old
War cry upon their lips they started on
Their way with prayer and praise, and love and song.

(Mr. Mauk stands. FAITH enters from the right and takes the vacant chair. All the flashes, held upright, gleam out as she takes her seat.)

R. MAUK: "I feel that this has been one of the most helpful meetings we have had for some time. I want to call attention to the large

¹Use the same term throughout. Church School was not in general use in 1926, however.

number present,¹ and am sorry that some had to leave for other engagements. The number present shows that we are intensely interested in the future of our Sunday School and Church.

Many helpful suggestions have been made, and I know that we will all profit by them. The discussions have been quite free, and I think that most every one has expressed himself. But I am wondering whether our pastor, Dr. Gunn, hasn't something to say before closing."² —(Excerpts from talk by Mr. Mauk.)

DR. GUNN (*standing*):² Yes, Mr. Mauk, I have something to say. It is something I have wanted to say for a long time. I have realized since the beginning of my pastorate with you the cramped condition under which you are trying to carry on the work of the Sunday School I have surveyed the present Sunday School building from every angle and have tried to figure out some remodeling plan that might meet our necessities. But I have come to the conclusion that the present building will not admit of any remodeling that will give us an adequate plant. The only way I can see is a new building. (*The audience sits up and takes notice.*) And I want to propose now the beginning of a building movement. We must have a new Sunday School building.

I may not be here to see it through but let us get it into our dreams now, and begin working toward it. And when the dream is realized and you meet to dedicate the new building, if I am not here to share the rejoicing with you, I wish you to remember this night when it was first proposed. If in the providence of God I am not permitted to see the fulfillment of this proposal, I want at least to get so fixed in your purpose and vision that there will be no turning back until it is carried to a successful conclusion, and I should like to feel that I shall not be forgotten

If, before it is finished, the task shall fall into other hands, I shall rejoice just as much in its final success.

I want you to know that I am really speaking tonight under the inspiration of a great vision which has haunted me for a long time. And in the heart of that vision, I want you to see only Christ and His cause

When we do build, we should build for the future as well as for the present. We don't want to waste time, and effort, and money on a mere makeshift. For the present, we can at least start a nest egg. The starting of such a fund will help us to get the building idea into the thoughts of our people, and that thought will take shape and grow into a definite building program.

I am going a little further and give you an idea I have entertained for some time: that is that we purchase the lot on our west and that we erect on this lot a building that will not only hold our Sunday School, but will provide a larger educational program

1. The Young People had an unprecedented 100% present.

2. Both talks in full have been filled with "Original Papers." of Church Historical material.

along other lines a great working plant second to none in the city

I recall the words of William Carey, "Attempt great things for God; expect great things from God." When God called Moses into the mount and gave him a pattern for the building of the tabernacle in a wilderness, the thing must have seemed an impossibility to Moses. His people had just emerged from slavery. The pattern for the tabernacle was elaborate Yet God said: "See that you make all things according to the pattern shown thee on the mount."

As you know, our church is more than a hundred years old, (1923 then). It has achieved a great history and a great name.

Shall we be worthy of this heritage? Shall we pass it on to future generations without adding anything to it?

In the sainted name of Isaac McCoy who came here and organized a church when Fort Wayne was only a small trading post in a fever infested swamp, and menaced by hostile savages; in the name of Robert Tisdale, and Miller, and Stevens, and Stone; in the name of all who have gone before us, let us here and now with unswerving faith, and purpose, and determination set our hands to this great undertaking, and let there be no turning back until it is accomplished and the vision becomes a reality, and is celebrated in the glorious hour of dedication and rejoicing.

(He sits, MR. MAUK stands and all clap hands in animated applause.)

he curtain closes.

HOIR: "How firm a foundation." (One verse, and melody continues on the piano.)

NOTE

(From the church bulletin of October 21, 1923.)

QUOTE: "Rally Day will be next Sunday. There will be no regular Sunday School or morning worship. A combined service will be held and will begin at 9:30. At this service a miniature church will be built on the platform of the bricks that have been distributed. Do not fail to be here early next Sunday. All the money secured from these bricks will be placed in a building fund.

"People attending our Sunday School frequently are unable to find seats. We need a larger and better church plant. Do your part toward giving a definite shape to our plans by filling one of these bricks for next Sunday's program."

Fifteen hundred dollars (\$1,500) was realized by this plan. A photograph of the miniature church built thereby is filed with our historical material. See page 55.

EPISODE FOUR

The Challenge of 1926

Time: Friday and Saturday evenings, January 15 and 16, 1926.

Place: The auditorium of the church.

SETTING: An empty platform. Dim blue lights.

(A fair young woman advances from upper left. She wears a floor length white robe with a garland of white flowers about her head. Her hair is free. Her wrists are bound with a long chain that clanks against the floor when she lowers her arms. In spite of her chain she carries an armload of bricks (cardboard ones). She walks slowly and wearily. She is the SPIRIT of the SUNDAY SCHOOL, or CHURCH SCHOOL.)

At the same time from the right and left front comes a group of tiny children, from six to eight of them. They, too, carry bricks. They advance along the footlights until they form a line. They sit and build little churches. Keep the bricks for dress rehearsal, lest they tire of them. Let them build through the scene.

As the SPIRIT of the SUNDAY SCHOOL advances to center front, the two EVIL SPIRITS enter from right and left respectively. They approach her stealthily and gaze at her fixedly. She looks into the face of DOUBT on her right — a long look, and then turns her face to meet the steady gaze of CRITICISM on her left. She places her bricks on the floor at her feet, and presses her palms against her temples with her head thrown backward. She lowers her clasped hands and her chain clanks against the floor. She looks again at DOUBT. Take time for this little byplay.)

SP. DOUBT: What, ho! Spirit of the Sunday School. Why carry all those bricks. Thou art weary of thy load.

SP. S. SCHOOL: O sir, we are going to build a church.

SP. DOUBT *(arrogantly)*: Thou canst not build a church with a small bunch of bricks like that!

SP. S. SCHOOL: But we will bring more — and more — and more, *(louder with each 'more')* until we have enough and to spare. We must, I tell you, we have no place for our children.

SP. DOUBT: And won't have! Men's hearts are hard, and treasure houses closed where we reign.

SP. S. SCHOOL *(quickly and defensively)*: Oh, but thou dost not reign here! The Spirit of Christianity reigneth here, and I must find her. *(Attempts to leave.)*

SP. CRIT.: She is not here. See, your hands are bound with a chain. *(He lifts it and lets it fall with a clank.)* We will bind thy feet — and

blind thine eyes — and harden thine heart! (*Louder with each noun.*)

SP. DOUBT: And still thy voice that none can hear.

SP. CRIT. (*grasping her arm*): The Spirit of Christianity doth not — reign — here! She liveth not where we abide. The field is ours. (*Shrugs*) The church is helpless. The Spirit of Christianity is — not — here!

SP. DOUBT (*shaking her*): Begone! Pursue the Spirit of Christianity elsewhere.

SP. CRIT.: Send your children elsewhere where they have room. Come! (*Shaking her*) Make haste! The Spirit of Christianity is not — here!

SP. S. SCHOOL (*resisting*): No, no! I will not go. The Spirit of Christianity liveth here within these sacred walls. Here in this auditorium I shall find her. Here in the hearts of this People she liveth, hath lived and shall continue to live.

BOTH (*pulling and pushing her, she resisting*): Come! Make haste!

SP. S. SCHOOL (*raising her clasped hands high above her head, and looking upward*): O Spirit of Christianity, come to me. Come! Come!

(*As she pleads they let loose of her. A bugle call is heard; it must be prompt or the effect will be lost. The SPIRIT of CHRISTIANITY enters from upper left with the bugle call. The two EVIL SPIRITS leave, running stealthily out right.*)

SP. S. SCHOOL (*turning eagerly to the SPIRIT of CHRISTIANITY*): O Spirit of Christianity, I am the Spirit of the Sunday School. Since the year of our Lord, eighteen hundred and forty-two, I have sought to teach this People. Their children are crying to me for God's word as food for their souls and a light for their path, and I — I — you see — (*raising her hands*) my hands are bound by this chain of limitation, and I — I have no room for my children. My officers are criticized — my teachers are helpless. Young people go by my doors by the hundreds — going — going the wrong way. I hear the tramping of their feet; they are marching — marching — I know not where.

The cries of their needs are ringing in my ears: (*Palms over ears and head thrown backward*) Room! Room! Give us room! I have no room to give them. "Suffer little children," the Master said, "to come unto me, for of such is the kingdom of heaven."

(Raising arms and voice as well) O Spirit of Christianity, break these fetters that I may minister unto them.

SP. CHRISTIANITY: My child, I have heard thy cry, and I have answered thy call, but I alone, cannot free thy hands. I must work through my servant, the church. I will call her and perchance we together can bring gladness to thine heart, freedom for thy hands, and a song to thy lips.

(A bugle call is heard, louder than the previous one but not a brazen call. The SPIRIT of the CHURCH enters from the right. Her light is burning. The SPIRIT of the SUNDAY SCHOOL holds out her hands to her.)

SP. CHURCH: My child, why art thou in chains, and why art thou sore distressed?

SP. S. SCHOOL: O Spirit of the Church, loosen these fetters and set me free.

SP. CHURCH: Do thou pray the Spirit of Christianity to break thy fetters and set thee free. Despair not, your hour of freedom is nigh. *(Extends a hand)* Come we will make our supplication together. *(She takes the hand of the SPIRIT of the SUNDAY SCHOOL and they advance and kneel to the SPIRIT of CHRISTIANITY.)* O Light of the Ages, look upon us, and hearken to the voice of thy servant, the Church, and free the hands of my child, the Sunday School. We ask in faith that thou wilt help us.

SP. CHRISTIANITY *(sadly shaking her head)*: "Faith without works is dead." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Work, and pray, and give of thy substance as the Lord hath prospered thee.

(The SPIRIT of the CHURCH and of the SUNDAY SCHOOL bow in silence for a long moment. They stand and the SPIRIT of the CHURCH takes her child by the hand.)

SP. CHURCH: We thank thee, O Spirit of Christianity. I will appeal to this People — my children; they will give me of their service, their means, and their prayers.

(The two face the audience together. The SPIRIT of the CHURCH hands her flashlight to the SPIRIT of the SUNDAY SCHOOL and addresses the audience with outstretched arms.)

SP. CHURCH: O my children — you who have visioned through the years the Glory of God and the triumphs of this church: You now are standing at a critical period of your history. The glories of the past are as a tale that is told. They stand as a mighty background against which the action of the present will rise — or fall! Which shall it be? I, the Spirit of the Church cry unto thee tonight. Shall we call from the halls of eternal ages the Spirit of Progress and march with her to the coming day; or shall the shadows lengthen on this old First Church and her glorious history? Shall her Light shine on the paths of future generations, (*with great feeling*) or shall her Light burn low — and die? Cries are ringing in my ears — the cries of the unchurched — the cries of those who hunger and thirst after righteousness; the cries of the strangers within our gates; the cries of our children and young people: "Room — room, give us room!" (*Strongly*) Must I send them away? Must I give them a stone when they ask for bread?

(*She throws out her arms with the next line.*)

Rally, O my children. Break these fetters of our Sunday School, and bid her to march on — and on — and ONWARD to the coming day.

(*In answer to her plea various personalities come to the platform, timed to a continuous movement. They carry flashlights equipped with conical paper caps which light as they mount the platform. The SPIRIT of the CHURCH takes her light again. She and the SPIRIT of the SUNDAY SCHOOL step backward in line with the SPIRIT of CHRISTIANITY.*)

CHURCH LOYALTY PARADE

(*HIRAM PHILLEY and the present CHAIRMAN of the board of DEACONS approach the platform from the right (west) aisle and mount it.*)

MR. PHILLEY* (*to the SPIRIT of the CHURCH*): Fear not, O Seer of the Ages. The people of this flock have heard thy call and they will respond. For forty years I have served them as deacon; I believe I know them. They will rally to thy cry, O Spirit of the Church. Our children must be fed the Bread of Life. "Beautiful upon the mountain are the feet of them who bear good tidings."

CHAIRMAN BD. DEACONS: As chairman of the Board of Deacons, I, too, speak for this people. For a better church efficiency they will pledge you their support and their loyalty.

(*They retire to upper left (east).*)

*Hiram Philley was elected deacon June 2, 1886 and was ordained May 7, 1896. — Church Record Book D. p. 257, and a recording under date, January 1, 1896.

Brother Philley represented himself in three presentations of this pageant, 1926, 1937 and 1946. The additional number of years of his service were added in each performance. The entire board was ordained on the 1896 date.

CHAIRMAN BD. DEACONESSSES (*from left*): O Spirit of the Church, we, the deaconesses pledge you our united and individual support. Count us willing servants in the Master's cause. We count it a privilege to serve in His house.

(Retires to upper right.)

CHAIRMAN TRUSTEES (*from right*): "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." As chairman of the Board of Trustees, I pledge for them their co-operation and loyal service to further thy progress, O Spirit of the Church. May our doors swing open to the coming day.

(Retires to the right of the deacons.)

CHAIRMAN FINANCE, or TREASURER (*from right*): God thundered forth to Israel His wrath in a mighty voice: "Will a man rob God? Yet ye have robbed me in tithes and offerings." Representing the finances of this People, we do not want to make the mistake of Israel, and realizing we cannot move Onward without financial support we do hereby pledge it to thee in His name.

(Retires a step or more to the rear.)

PRES. WOMEN'S SOCIETY (*from right*): No time in history but God hath provided help in need. Through the centuries wherever the Church of Christ has carried the Light of Christianity, women have served. From the year of our Lord, eighteen hundred and seventy-four, we have been a working organization, continuous in service, and before we were organized into a group. We, as a group, and before our organization have aided financially, also.

We, the women of this church, purchased this organ, and have carpeted this auditorium a number of times. We have forwarded the cause of Christ on mission fields, aiding in the support of missionaries. We are here in answer to thy call, O Spirit of the Church. Wife, mother, daughter, we offer our hearts, our loyalty, our prayers, our services, and our financial support.

(Retires to the left of the Bd. Deaconesses.)

PRES. YOUNG PEOPLE (*from left*): Thou hast called, O Spirit of the Church, and we, the Young People are here to answer thy cry. Organized under the pastorate of the Rev. Stephen A. Northrop, we have lived in thy service. Youth grows into places of adult responsibility. Without us, the future of your years, O Spirit of the Church, would languish and die. We pledge our future to thee.

(Retires to the left of the Pres. Women's Society.)

SUPT. S. SCHOOL (*from right*): The Sunday School (or church school) is the most intelligent answer to Christ's command: "Go teach." It is the future of the church, the children, its hope of tomorrow.

(Retires to the right of Chairman Bd. Deacons.)

SUPT. CRADLE ROLL (*from left*): I, the Cradle Roll, am here. When the adults and young people who are rallying to thy call, O Spirit of the Church, have passed into the great beyond, or from active service, this babe (*holds up baby*) and its contemporaries will fill the ranks vacated by them. "Except ye come as a little child," the Master said, "ye cannot enter the kingdom of heaven."

(Retires to the left of the Pres. Young People.)

SP. CHURCH: O Spirit of Christianity, my people have heard my cry, and have answered. They have pledged their manhood, their womanhood, their youth, their loyalty and their financial support. What more is needed?

(The following LOYALTY PARADE avoids standing in a straight line, but should form a wide semi-circle. The center of the platform, except for the SPIRITUAL CHARACTERS, must be kept free for the following action.

A number of the 1926 Loyalty Parade had to be eliminated at this point to afford time for 1937 and 1946 additions: the South Wayne group (1911), the Immanuel group (1921), the World Wide Guild and other groups.)

POSITIONS

(The SPIRIT of the CHURCH and of the SUNDAY SCHOOL are at center front. Back of them a line forms in slight semi-circle. From right to left they are: FINANCE, SERVICE, FAITH, PRAYER, and CO-OPERATION. They alternate right and left as they mount the platform.

A young man dresses for work in trousers and sweater, and with a hammer in his right hand, mounts the platform on its right (west). He is the SPIRIT of SERVICE.)

SP. SERVICE: I am needed, O Spirit of the Church. "Go work in my vineyards" is a divine command. We pledge thee a portion of our time to labor with our hands, our services, or our talents. I am the Spirit of Service.

(Retires to the left of Finance.)

FAITH: I am needed, O Spirit of the Church. "Without faith it is impossible to please God." "Faith is the substance of things hoped

for . . . "Without faith your hopes will die. "For he that wavereth is like a wave of the sea, driven with the wind and tossed. But let him ask in faith, nothing wavering."

(Retires to the left of Service.)

(A fair young woman mounts the platform on the left, (west aisle). She is gowned in a long white robe with pale blue girdle and a fillet of the same about her head. She is the SPIRIT of PRAYER.)

SP. PRAYER: O Spirit of the Church, I am needed. I am as old as the race, and as new as the dawn of day. With multitudes attuned with me, I could win the world for Christ; but alas, I am more often found among the few. I am the Spirit of Prayer, and I do hereby promise to raise my voice in thy behalf whenever even two or three are gathered together in His name. I am the Spirit of Prayer.

(Retires to the left of Faith.)

(A young woman mounts the platform on its left. She is as is PRAYER except that her fillet and girdle are gold. She is the SPIRIT of CO-OPERATION.)

SP. CO-OPERATION: O Spirit of the Church, I am needed. I bind together with a golden cord, your finances, service, faith, and prayers. I am the Spirit of Co-operation.

(Retires to the left of Prayer.)

(The five in the line just formed join hands, and raising them high, step closer to the three SPIRITUAL CHARACTERS at the front. The SPIRIT of the SUNDAY SCHOOL throws her arms high and wide, when her chain falls to the ground with a loud clank. She looks at her wrists in amazement.

With the falling of her chain, the SPIRIT of PROGRESS enters from the right. She comes triumphantly with her head held high. She has her book and sword. She halts at the right of the SPIRIT of the CHURCH. She addresses the audience as in the beginning of the pageant.)

SP. PROGRESS: Spirit of Progress, I. Born 'neath oriental skies, I have journeyed ever Onward toward the setting sun. Through war, pestilence, famine and death have I come. O'er Europe's bleeding battlefields, through revolution's fire, through the rise and fall of kingdoms and nations have I ever carried the banner of progress.

Tonight at this place of vision and promise, this glorious old First Church in the year of our Lord, nineteen hundred and twenty-six, I stand and knock. (*emphatically*) Will opportunity hear my voice and bid me enter?

(Her question was left for the church to answer on Sunday.)

FINALE

(The entire PERSONNEL and the CHOIR, if robed or costumed, come to the platform singing: "Onward Christian Soldiers." They should be arranged in a picturesque manner with the most important characters and the most striking costumes first and foremost with the others filling in. The CHOIR, ANGELS, and the SEWING BEE stand on the floor before the platform.)

Benediction: Dr. John R. Gunn

The curtain closes.

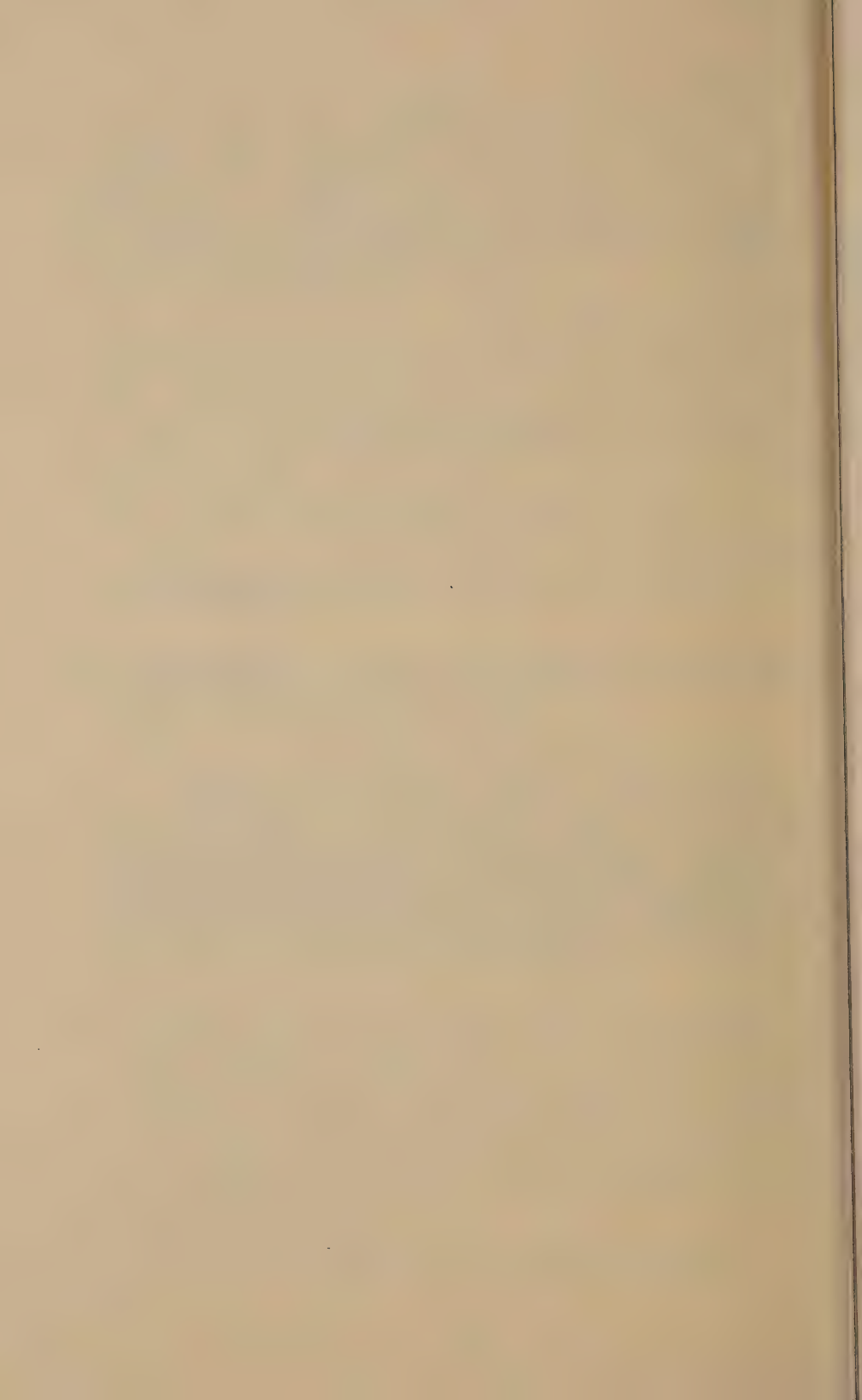
1926 POSITION CHART

Right	<hr/>					Left
L o y a l t y — P a r a d e — P E R S O N A L I T I E S						
Finance		Service		Faith		Prayer
x		x		x		x
Sp. Progress		Sp. Church and S. School			Sp. Christianity	

T I N Y T O T S

Choir — Angels — Indians	Sewing Bee	Overflow
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NOTE: The question asked by the Spirit of Progress closing the pageant was answered on the following Sunday, January 17, 1926. Approximately \$45,000 was raised in pledges and money. The lot on the west had been purchased at a cost of \$30,000 in 1925. A \$15,000 remodeling and redecorating project was necessarily added, bringing the total to \$45,000. The lot was cleared by 1932 and the total debt was wiped out by 1935.



1937 ADDITION



Rev. Linwood R. Berry
1928 — 1944

ONWARD

AN HISTORICAL PAGEANT

Written and Directed by Mareem Major

Based on the history of the First Baptist church. Presented by a cast of 150 from the church membership on Thursday evening, March 4, 1937, in the church auditorium. To mark the 100th birthday of the present organization and covering a period of 117 years since the coming of Isaac McCoy.



PAGEANT AND HISTORICAL COMMITTEE

Mrs. Mareem Major
Mr. E. A. Jordan
Mr. Milton Robinson

Mrs. Susan Crothers
Mrs. Lewis Faddis
Mrs. Myrl Major Ormsby

Mr. Paul Alleger
Mr. Geo. Sparling
Mrs. A. C. Kreider

Assisting the committee: Mr. Wallace Reed, Mr. Hugh Stinson, Mr. William Kline.

Costumes from Methodist Episcopal Church Pageant Dept., Chicago, Ill.

ONWARD

PREFACE

The history of the First Baptist Church of Fort Wayne, Ind., takes its roots back in 1820, and runs hand in hand with the history of Fort Wayne. It seems advisable to begin them together, as the Baptists were the first Protestants on the field.

Although it was almost impossible for a white man to live in this fever infested community, these early men of God "carried on" until death relieved them of their labors.

The seed of the Baptist faith and Protestantism was planted here in 1820 by the Rev. Isaac McCoy and his faithful wife. Their experience comes down to us through the years as our divine inheritance, and to arouse a just pride in this heritage, the first baptism among the Indians is made much of. An attempt to show from what royal family these two Indian women came is also made.

It is with a broad view of the years since that time, rather than with a long and tedious account of data and names that this pageant has taken form. Actual conversations have been recorded as much as possible, and others formed to bring out the historical facts.

In the account of the first baptism, all characters are realities except Ah-mo (Honey-Bee), who is only typical.

Hand in hand with the historical lines runs a spiritual parallel. Opposite good influences in the church, its two arch enemies are shown—that of Criticism from without and Doubts within. With the lines runs a prayer by the entire personnel and author that the pageant may inspire a sense of pride in past achievements, and a desire in the hearts of us all to move ever Onward.

I wish to express my thanks to the many who have contributed data from which the original pageant was written in 1926. To Rev. L. L. Henson and his historical committee, to Miss Anna Philley for compiling it into a paper which appeared in The Baptist Outlook in 1896. To Mrs. G. L. Detzer for the loan of books, and to the late H. B. Griswold and J. Studor for assistance in assembling material.

—The Author.

PROGRAM

Quartette: Esther Ohneck Soprano
 Bertha Reichard Contralto
 Owen N. Vaught Tenor
 Geo. McDonald Bass

Pianist: Myrl Major Ormsby

(The personnel listed according to their appearance.)

Piano Prelude Gertrude Sivits Boegli

PROLOGUE

PART ONE—KEKIONGA

Reader (throughout) Mrs. J. J. Farwell
 France Helen Bashara
 Jesuit Father Nolan Henderson
 Indian Richard Baughman
 Soloist Owen N. Vaught
~~Britania~~ **Britinnia** Mrs. T. E. Horton
 George Washington H. O. Ware
 Spirit of '76 Eldon Baker, Ray Carnes and Dallis Emberlin
 Columbia Velma Stover
 Miss Fort Wayne Billie Mauk

(Please do not applaud)

PART TWO—EARLY FORT WAYNE

Time—May, 1820. Place—Fort Wayne Settlement
 Spirit of Progress Carol Stover Polhamus
 Spirit of Doubt Ben Vanatta
 Spirit of Criticism Carl Jordan
 Bugler Billy Broom
 Spirit of Christianity Mary Thompson
 Spirit of the Church Hazel Parsley

ACT ONE—SCENE ONE

"A VOICE OF ONE CRYING IN THE WILDERNESS"

Time—May 15, 1820.

Place—Inside the Old Fort. Cabin of Dr. Wm. Turner, Indian Agent.

Dr. Turner Edward A. Jordan
 Ah-peh-zah-quah (Mrs. Turner), grand-daughter of Chief Little Turtle.....Susan Crothers
 Pe-me-sah-quah, her sister Mrs. J. C. Lewis
 Jack, her son, aged ten John Sparling
 Ann, sister to Jack.....Virgie Mae Lewis
 ISAAC McCOY Milton Robinson
 Christiana McCoy, his wife Mrs. A. C. Kreider
 Johnston Lykens, a teacher with Isaac McCoy, and afterward a surgeon of renown
 and an interpreter of the New Testament into an Indian language.....Bruce Curtis
 The McCoy Children: Betty Coburn, Imogene Crothers, Alma Jean Sparling, George
 Sparling, Jr., and Leon Weatherholt.
 Indians, Trappers and Government Employees: Messrs. Ralph Hare, H. B. Lees, Mrs.
 H. B. Lees, Mrs. J. C. Weatherholt, Mrs. Edna Peters, Marie Soule, Mrs. Virgil Myers.
 Honey-Bee, a young Indian mother.....Mrs. L. P. Gaddis
 Her son, a lad of twelve.....William Soule

ANGEL TABLEAU: Betty Durbin, Irene Cook, Violet Steinbauer, Doris Alleger,
 Marion Stover.

ACT ONE—SCENE TWO

The baptism of Pe-me-sah-quah, grand-daughter of Chief Little Turtle; and the first
 Protestant baptism in all northern Indiana.

Time—June 18, 1820

Place—The banks of the Maumee, about sixty yards from the Old Fort.

A Frenchman, friend of the school Virgil Myers
 (The conversation between the Frenchman and Doubt, thought to be Chief
 Richardville, and recorded as "Perish," is on record.)

TABLEAU—ACT TWO—THE SEWING BEE

Time—Thursday Afternoon, September 26, 1889.

Place—Lecture Room of the Church.

The aim of this act is to bring out historical data by the conversation of the women;
 to sound a note of pride for past achievements, and one of inspiration for the present.
 They are talking about the history of the church, their thoughts stimulated by the coming
 event—the laying of the corner stone on the following Sunday, Sept. 29, 1889.

Mrs. W. T. Davis, President Ladies' Aid	See 1946	Mrs. Chas. Funk
Mrs. Scott Cooper, Secretary		Mrs. H. W. Shurtleff
Mrs. Harmon, Treasurer		Mrs. W. A. Culp
Mrs. Sanford Lumbard	program for	Mrs. Earl Evans
Mrs. Nathan Sibray	change of names	Mrs. F. J. Schwarzkopf
Mrs. Geo. Humphrey		Mrs. S. L. Stover
Mrs. Robert Renfrew		Mrs. Geo. Smith
Mrs. E. C. Theise	Mrs. J. N. Underwood	Mrs. Robert Martz
Mrs. Sam. Agnew	Mrs. W. J. Charters	Mrs. Paul Alleger
Mrs. Wallace Reed	Mrs. Gorden Perry	Mrs. L. F. Johnson
Mrs. Geo. Sparling	Mrs. Ralph Hare	Miss Patricia Sparling
	Mrs. J. C. Cain	
Mrs. Stephen A. Northrop		Mrs. Cecil Conklin
Mrs. H. N. Goodwin		Mrs. W. R. Durbin

INTERLUDE—THE WORLD WAR

* Red Cross Nurses.....Kay Rhoads and Rose Maddox
 * Taps Billy Broom

OFFERING

ACT THREE—SCENE ONE—REVERLY

This act is designed to depict the chaotic condition of society after the World War.

Time—Tuesday evening, Spring of 1923.

Place—Most anywhere.

Doubt Recruits.....Wilbur Philo, Annabelle Alleger and Anita Anderson
 Criticism Recruits.....Vernon Reed, Paul Alleger, and Virginia Houser

*Gold stars read before Taps:

George Speck - Walter Hibbins - Arnold Speck

Revelers and Masqueraders.....	Margaret Durbin, Joe Leiter, Donald Steinbauer, Elsie Chamberlain, Ruth Berridge, Harold Stoops, Barbara Stoops, James Anderson, Robert Mugg, Jack Mugg
Revelry	Robert Leiter
Faith	Hazel Perry

ACT THREE—SCENE TWO—A COUNCIL MEETING

Time—The same evening.

Place—The dining room of the church.

Principals—Mr. R. H. Mauk and Rev. John R. Gunn.

Council Members and substitutes.

Chairman S. S. Advisory Board, Solon Lenfesty.....	J. C. Cain
Superintendent Church School.....	R. H. Mauk
Assistant Superintendent, A. C. Polhamus.....	Howard Anderson
Secretary, A. LaBerteux.....	Clyde Parsley
Assistant Secretary, Roscoe Coburn.....	Emir Yoder
Superintendent Young People, Mareem Major.....	(S. School) Mrs. Schwarzkopf
Children's Department, Mrs. A. C. Kreider.....	Mrs. H. O. Ware
Primary Department.....	Mrs. Florence Schiefer
Americanization Secretary, Mrs. E. E. Morgan.....	Mrs. Esther Horstman
W. W. G. Director.....	Mrs. A. Blauvelt

Teachers.

Mrs. F. A. Williams.....	Mrs. Anna Brown
Mr. Hartwell Gosney.....	Raymond Staley
J. J. Farwell.....	Wm. Kline
Mrs. Celia Thompson.....	Mrs. P. Landon
Miss Lottie Mills.....	Alta Spade
Zella Norwald (Howell).....	Mrs. Daugherty
Mrs. A. F. Smith.....	Helen Burnier
Atty. David Hogg.....	Mr. L. F. Johnson
Mrs. S. L. Stover.....	Miss Jean Kincade (Mrs. Zeedyk)
Mrs. Herbert Ray.....	Mrs. A. Blauvelt

Pastor, Rev. John R. Gunn

ACT FOUR—THE CHALLENGE

Time—January, 1926.

Place—The church auditorium.

Spirit of the Sunday School.....	Jean Funk
Children.....	Therman Lees, Wilma Lees, Gail Stover, Carolyn Horton, Jimmy Gunn, Marylin Knight

Representing the 1923 Personnel:

For the Deacons.....	Hiram Philley and A. Z. Polhamus
For the Deaconesses.....	Mrs. H. W. Shurtleff
For the Trustees.....	Mr. Orville Amyette
For the Woman's Society.....	Mrs. Chas. Funk
For the W. W. G.....	Miss Loraine Foster
For the B. Y. P. U.....	Miss Jeanette Lewis
For the Cradle Roll.....	Mrs. Ralph Hare
Labor.....	Fred Parsley
Finance.....	L. F. Johnson
Spirit of Prayer.....	Eileen Croy
Spirit of Co-operation.....	Mary Hemrick

EPILOGUE

Time—Tonight.

Place—The Church Auditorium.

ROBERT TISDALE	Calvin Stover
Isaac McCoy, Rev. John R. Gunn, Rev. L. R. Berry	

FINALE—The Entire Cast

Benediction	The pastor
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ONWARD

1937 ADDITION

(This addition follows immediately the question asked the audience by the Spirit of Progress that closed the 1926 presentation of this pageant. It is being given at this time to open the 1837 — 1937 Centennial celebration to commemorate the second organization of the church on August 4, 1837 under the guidance of Elder Robert Tisdale. The 1926 presentation has been shortened somewhat to provide time for the additional lines that bring Onward up to date.)

ADDITION AND FINALE

Time: March 4, 1937 — exact anniversary date.

Place: The auditorium of the church.

The curtain opens.

SETTING: *(The platform is empty. The SPIRIT of PROGRESS is seen advancing from upper left toward right center. She has neither sword nor book but holds in one hand the loosely gathered up loops of the chain previously worn by her; it represents the financial depression of the early thirties. The two EVIL SPIRITS enter simultaneously from right and left respectively and approach her stealthily. When within a few steps of her, she halts them with outflung palms.)*

PROGRESS: Halt, thou spirits of evil! No longer shall thou challenge my advance. True, thou hast contested this field with me since first we met at this "Glorious Gateway To The West." It was in the year of our Lord, eighteen hundred and twenty when Isaac and Christiana McCoy with dauntless courage and devotion, and with untold sacrifice braved the danger and hardships of an unknown wilderness to establish the first school (May 29, 1820) and to organize the first church (August 3, 1822) of any faith or creed in Fort Wayne. *(They enter and stand at lower right center.)*

Then came the dread typhus — and death.¹ Thou hadst thy chance. I was halted on my march for a season. *(Addressing the audience)* Because of the interference of unscrupulous and predatory white men, the prevalence of typhus fever, the withdrawal of financial support by the Baptist Triennial Convention; and last but not least, because of a treaty between the United States Government and three Indian tribes, the McCoys were forced to leave Fort Wayne.²

Then in the year of our Lord, eighteen hundred and thirty-seven, there came another man of God, Elder Robert Tisdale, *(He*

¹ Benjamin Sears, brother of John Sears, a young minister missionary, refused to leave the field in spite of typhus, and Elizabeth, young daughter of the McCoys, lie in unmarked graves somewhere near the fort on the banks of the Maumee, both having succumbed to typhus.

² See page 38.

enters and stands on the left, opposite the McCoys and in the same relative position.) who bound up the wounds in the hearts of Fort Wayne Baptists and organized "ten determined souls" into a church. The organization thrived, and in due time there arose this *(spreading her arms)* **TABERNACLE OF THE PEOPLE.**³

Then in the year of our Lord, nineteen hundred and fourteen, came that awful holocaust known as the World War, and the chaotic years that followed (*Addressing the two EVIL SPIRITS*) when you and your co-offender, Fear, arch enemies of church progress, reigned for a season in the hearts of men. The Church suffered because of doubt and fear within, and from criticism without. (*The two EVIL SPIRITS step backward a few steps but do not waver in their steady gaze.*)

But there were faithful souls that knew that in
Thy wake stark madness lay, and that they could
Not lose their "Fathers Faith" and live, and with

..... a new, yet old
War cry upon their lips, they started on

Their way with prayer and praise, and love, and song.

(*Addressing the audience*): 'Twas in the year of our Lord, nineteen hundred and twenty-six when again I stood at the door of this glorious old First Church and knocked.* Opportunity opened wide her door and bade me enter. In January, the history of the church was portrayed to its membership at the request of Dr. John R. Gunn, (*He enters and stands on the left of the McCoys.*) He held that when the church became familiar with its glorious history, it would respond to an appeal to support a building campaign. On the following Sunday (January 17, 1926) its membership responded as one man. Approximately, the sum of forty-five thousand dollars was raised in pledges and money. The lot on our west had been purchased the previous year (1925) at a cost of thirty thousand dollars.

Then came the worst financial depression known to history, but through its lean years pledges were redeemed vigorously. The work started by Dr. Gunn was carried on by Rev. L. R. Berry. (*He enters and stands on the right of ELDER TISDALE.*) A fifteen thousand dollar remodeling and redecorating project was at the time necessary, bringing our obligations to more than forty-five thousand dollars. But by the year of our Lord, nineteen hundred and thirty-two the lot was clear, and three years later (1935) the church "Owed no man anything but love."

Thou (*addressing the two EVIL SPIRITS*) aimed to use the depression as a weapon against church progress, but — failed! Mighty thou art and deadly, O Spirits of Evil, but there are might-

3. This inscription was cut in stone across the facade of the Jefferson Street building.

*The answer to the question asked the Spirit of Progress and which closed the 1926 production is told to the audience for the first time.

ier than thou! (*She casts her chain upon the floor and the two EVIL SPIRITS retreat a few steps.*)

A bugle call is heard.)

(*The two EVIL SPIRITS leave, running out upper right.*)

(*From the left come the SPIRITS of CHRISTIANITY, FAITH, and PRAYER. Simultaneously, from the right come the SPIRITS of the CHURCH, SERVICE, FINANCE, and CO-OPERATION. They come in order as named and form a slight semi-circle back of the SPIRIT of PROGRESS. There should be a space of a few feet between the two groups.*)

From the upper left comes the SPIRIT of the SUNDAY SCHOOL. She comes down between the two groups and pauses on the left of the SPIRIT of PROGRESS. She comes triumphantly, carrying her bricks and with her head held high. The two walk side by side to the center front. From each front as before come the TINY TOTS with their bricks. They stand holding them, facing the audience.)

SP. PROGRESS (*in ringing tones*): And tonight, again my banner goes Onward with the watchword: (*stretching her palms to the audience*) Onward! "Onward Christian Soldiers."

ONWARD

1937 FINALE

(*The CHOIR takes up immediately singing "Onward Christian Soldiers." The entire PERSONNEL comes singing with the CHOIR. The most important characters and those with the most striking costumes come first as named on the chart. They should spread across the platform, not gathering to the center. Care must be taken to arrange them, and some adjustments may have to be made.*)

On the floor before the platform the ANGELS, CHOIR, if costumed or robed; the INDIANS, SEWING BEE, and the OVERFLOW, if any, gather.)

Benediction: Rev. L. R. Berry.

The curtain closes.

(*See chart on next page.*)

(*The chart should be followed as near as possible. Adjustments may have to be made, but it gives the relative positions.*)

1937 POSITION CHART

Right

Left

—O V E R F L O W—

5 5

12

12

7

1 1

7

2

2

3

P-S

3

4

11

9

8

8

9

11

10

M G

R T

10

10

6

6

10

P - S

TINY TOTS

Choir — Angels — Indians

Sewing Bee — Trappers

Overflow

— Extras —

ADDITION

1. Sp. Church
2. Sp. Service
3. Finance
4. Sp. Co-operation
5.
G. Dr. Gunn
M. Rev. and Mrs. McCoy
P. Sp. Progress

1. Sp. Christianity
2. Faith
3. Sp. Prayer
4.
- B. Rev. Berry
T. Elder Tisdale
S. Sp. Sunday School

FINALE

5. France
6. George Washington
7. Columbia
8. Dr. Turner — J. Lykins
9. Sp. of '76
10. Children
11. Honey Bee and son
12. Loyalty Parade
13. Revelers

5. Britania
6. Anthony Wayne
7. Miss Fort Wayne
8. Ah-peh-zah-quah. Pe-ma-sah-quah
9. Jesuit Father — Indian
- 10 Children
11. Revelry — Doubt — Criticism
12. Loyalty Parade
13. Recruits

ONWARD

AN HISTORICAL PAGEANT

*Written and Directed by Mareem Major and dedicated to Dr. John R. Gunn
who requested its presentation in 1926.*

Based on the history of the First Baptist Church and presented by 150 members of the Church and Church School. It marks the anniversary of the coming of Isaac McCoy on May 15, 1820, and the first annual Isaac McCoy Day and devoted to missions. It covers 126 years of the activity of the Church.

Theme song: "Faith of Our Fathers."

May 12, 1946

Previous Presentations:

Friday and Saturday evenings, January 15 and 16, 1926

Thursday evening, March 4, 1937

The Model was built by Ernest Morrell

General Committee

E. A. Jordan, Orville Amyette, Ralph Hare, Milton
Johnson, Elsie Reeves Martz

Assisting Committee

Eldon Page, Mrs. Robt. Snyder, Don Myers, A. F. Smith,
Mrs. Fanny Lepper, Moyne Walker, Don. Anderson,
Edward Bloom, Gertrude Durbin

Costumes from Methodist Episcopal Church Pageant Dept., Chicago, Ill.

PREFACE

The history of the First Baptist Church of Fort Wayne, Ind., takes its roots back in 1820, and runs hand in hand with the history of Fort Wayne. It seems advisable to begin them together, as the Baptists were the first Protestants on the field.

Although it was almost impossible for a white man to live in this fever infested community, these early men of God "carried on" until death relieved them of their labors.

The seed of the Baptist faith and Protestantism was planted here in 1820 by the Rev. Isaac McCoy and his faithful wife. Their experience comes down to us through the years as our divine inheritance, and to arouse a just pride in this heritage, the first baptism among the Indians is made much of. An attempt to show from what royal family these two Indian women came is also made.

It is with a broad view of the years since that time, rather than with a long and tedious account of data and names that this pageant has taken form. Actual conversations have been recorded as much as possible, and others formed to bring out the historical facts.

In the account of the first baptism, all characters are realities except Ah-mo (Honey-Bee), who is only typical.

Hand in hand with the historical lines runs a spiritual parallel. Opposite good influences in the church, its two arch enemies are shown—that of Criticism from without and Doubts within. With the lines runs a prayer by the entire personnel and author that the pageant may inspire a sense of pride in past achievements, and a desire in the hearts of us all to move ever Onward.

PROGRAM

Music by the Church Chorus, directed by Elsie Reeves Martz

Mrs. Edgar D. DeForest at the piano

7:30—Piano Prelude Mrs. DeForest

Greeting and Prayer Dr. L. E. Olson
(The personnel is listed according to their voice or appearance)

PROLOGUE—PART ONE: Kekionga.

Reader (throughout) Orville Amyette
France Dorothea Ott
Jesuit Father Marion Shroyer
Indian Jim Gunn
God Save the King (Solo) Ralph Seifert
Britania Alice Polhamus
George Washington Fred McIntyre
Columbia Mrs. L. E. Olson
Spirit of '76 Erwin Mueller, Joe Lupton, Jim Stauffer
Anthony Wayne Louis Rhoads
Miss Fort Wayne Patricia Shroyer

PROLOGUE—PART TWO: Early Fort Wayne.

Time: 1820

Place: Fort Wayne

Spirit of Progress Hazzel Seifert
Spirit of Doubt Byron Olson
Spirit of Criticism Walter Ott
Bugler (throughout) Jim Stauffer
Spirit of Christianity Anne Shirley
Spirit of Church Charlcia Jordan

EPISODE ONE—SCENE ONE: A Voice of One Crying in the Wilderness.

Time: May 15, 1820

Place: Inside the Fort-Cabin of Dr. Wm. Turner,
Indian Agent.

Dr. Turner Milton Johnson
Ah-peh-zah-quah, wife of Dr. Turner Marie Dunfee
Pe-me-sah-quah (Rebekah Hackley) her sister Sharon Stellar
Jack, her son Gaylord Kurtz
Ann, sister to Jack Clare Shirley
A lad Edward Anderson
ISAAC McCOY Milton Robinson
Christiania, his wife *Christiana* Alice Amyette
Their Children: Bruce Gosney, Richard Butler, David Horton, Juliann Myers, Shirley
Horton, Janet Butler.
Johnston Lykens, a teacher Eldon Page
Indians, Trappers, Government Employee, etc. Mildred Harrison, Burgin Baity,
Edith Weaver, Inez Earnest, Evelyn Johnson, Robert Roth, Mabel Bates, Jim
Gunn, Evelyn Siebold.
Honey Bee, a progressive young Indian Mother Martha Faddis
Her son, a lad of twelve Edward Anderson

Curtain

EPISODE ONE—PART TWO: The First Protestant Baptism in Fort Wayne.

Time: June 18, 1821 (or 1820), dates differ).

Place: On the banks of the Maumee River, about "60 yards from the Fort."

A Frenchman, friend of the School Robert Jenkins
(The conversation between the Frenchman and "Doubt" Perish is on record. He is
thought to have been Chief Richardville.)

(The hymn sung was composed, it is believed, by Isaac McCoy.)

ANGEL TABLEAU: Elaine Park, Mary Jane Snyder, Sharon Shroyer, Carolyn Ott,
Shirley Aughinbaugh, Ruby Lee Horton, Alice Harrison, Mary
Harrison, Esther Tutwiler.

OFFERING:

INTERLUDE: "Faith of Our Fathers"

EPISODE TWO—The Sewing Bee

Time: Thursday afternoon, September 26, 1889.

Place: Lecture room of the church.

(The aim of this episode is to bring out historical data by the conversation of the
women, to sound a note of pride in past achievements, and one of inspiration for the
present. The center of the conversation is the laying of the corner stone on the coming
Sunday, September 29, 1889.)

1889 Officers:

President: Mrs. E. W. Lewis	Change	Ruth Eggimann
Vice President: Mrs. H. C. Mills		Maude Ann Lepper
Secretary: Mrs. Saynor	in	Margaret Gage
Treasurer: Mrs. F. Cratsley	names	Eva Belle Walker
Mrs. Wm. Carter		Kathryn McDonald
Mrs. Thomas Potter	due to finding	Gertrude Durbin
Mrs. A. Z. Polhamus		Carol Polhamus
Mrs. E. G. Anderson	a secretary book	Gwen Shroyer
Mrs. S. F. Bowser		Eva Johnson
Mrs. Nathan Sibrey		Jetty Culp
Mrs. Sanford Lumbard	dated	Winifred Daughtry
Mrs. George Humphrey	1874	Edna Cox
Mrs. Robert Renfrew		Ruth Funk
Mrs. C. Martz		Margaret Roth
Mrs. Stephen A. Northrop		Delphia Conklin
Mrs. H. N. Goodwin		Cora Polhamus

INTERLUDE: The First World War.

Red Cross Nurses Mary Ann Shroyer, Carolyn Horton
Taps Jim Stauffer

*Gold Stars read before 'Taps',

EPISODE THREE—SCENE ONE: Revelry.

Time: Tuesday Evening, Spring of 1923. Place: Most Anywhere.

Depicting the chaotic condition of society after wars.

Doubt Recruits Sylvia Polhamus, Charlene Forker, Dorothy Norton
Criticism Recruits Bonnie Spade, Shirley Roy, Harriett Hare
Masqueraders and Revelers: Catherine Ainslie, Richard Butler, Wanda Waterson, Juli-
ann Myers, Janet Butler, Carolyn Horton, Mary Ann
Shroyer, David Horton.

* George Speck - Walter Hibbins - Arnold Speck

Revelry Jim Polhamus
 Faith Ione Fuller

EPISODE THREE—SCENE TWO: The Opening "Gunn" in a Building Campaign.

Time: Later, the same evening.

Place: At a Church School Conference at the church.

Principals:

Dr. John R. Gunn, Pastor Ray Sanderson
 Church School Superintendent, R. H. Mauk Paul Landon
 A LaBerteux, secretary Gaylord Kurtz

1923 Conference members still members of the church: Mr. and Mrs. S. L. Stover,
 L. F. Johnson, David Hogg, Miss Belle Baxter, Irene Johnson Balz, Zella Norwald
 Howel, Mrs. H. A. Ray, Carol Stover Polhamus, Florence Schiefer, Mrs. A. C.
 Kreider, Mareem Major, Mr. and Mrs. Paul Landon.

Other 1923 Personnel: Solon Lenfasty, Miss Lottie Mills, Hartwell Gosney, Mrs. Wil-
 liam Carter, Mrs. A. F. (Theresa) Smith, Mrs. E. E. Morgan, J. J. Farwell, Roscoe
 Coburn, Asst. Secretary, Mrs. A. A. Blauvelt, Mrs. Celia Thompson, and A. C.
 Polhamus. Asst. Supt.

Others substituting: From the present Church School Conference.

ACT FOUR: The Challenge of 1926.

Time: January 15 and 16, 1926.

Place: Church Auditorium

Principal: Spirit of the Sunday School Ila Mae Olson

CHILDREN: Nancy Lee More, Sharon Jean More, Margo Roth, David Myers, Michael
 Schwanz, Charles Morrell, Jr.

Representing the 1926 Personnel:

Deacons Hiram Phillely, Ralph Hare
 Deacons **Deaconesses** Mrs. Paul Landon
 Trustees David Hogg
 Superintendent Finance Edward Jordan
 Pres. Woman's Society Afton Jordan
 Young People Betty Reed
 Superintendent Church School Harland Smith
 Cradle Roll Leola Myers
 Spirit of Service Edward Bloom
 Spirit of Prayer Evelyn Lees
 Spirit of Co-operation Wilma Lees

EPILOGUE: The Burning of a \$35,500.00 Note

Time: Sunday, March 3, 1946

Place: Church Auditorium

Pastor Dr. L. E. Olson
 Treasurer L. F. Johnson
 Finance E. A. Jordan
 Ch. Trustees David Hogg
 Ch. Deacon's Board Ralph Hare

FINALE:—

"Onward Christian Soldiers"

BENEDICTION

ONWARD

1946 ADDITION

(This addition takes up where the 1926 pageant ended, ignoring the 1937 version, a part of which is embodied in the introduction to this addition. It covers briefly the 1937 time period, and up to and including March 3, 1946. It follows immediately the question asked the audience by the SPIRIT of PROGRESS that closed the 1926 pageant. See page 61.)

ONWARD is presented at this time at the request of the pastor to mark our first annual Home Mission Sunday in honor of Isaac McCoy, the first appointed missionary to the Indians,* and Christiana McCoy, his co-worker. Its aim is to create a keener appreciation of Home Missions education in our church, and to stimulate enthusiasm for the building drive now in progress.)

Time: March 3, 1946.

Place: The auditorium of the church.

The curtain opens.

(The platform is empty except for a low stand or table down center. The SPIRIT of PROGRESS is seen approaching from upper left toward right center. She has neither sword nor book and holds in one hand the loosely gathered up loops of the chain previously worn by her. It represents the financial depression of the early thirties. The two EVIL SPIRITS enter simultaneously from right and left respectively and approach the SPIRIT of PROGRESS stealthily. When within a few steps of her, she halts them with outflung palms.)

SP. PROGRESS: Halt, thou Spirits of Evil! No longer shall thou challenge my advance. True, thou hast contested this field with me since first we met at this "Glorious Gateway to the West." It was the year of our Lord, eighteen hundred and twenty when Isaac and Christiana McCoy with dauntless courage and devotion, and with untold sacrifice braved the danger and hardships of an unknown wilderness to establish the first school (May 29, 1820) and to organize the first church (August 3, 1822) of any faith or creed in Fort Wayne.

From that time to the present, a span of one hundred and twenty-six years (1820-1946) thou hast aimed to block my advance, and have succeeded for short periods, but on the whole, thou hast failed. There arose in due time (*spreading her arms*) this "TABERNACLE OF THE PEOPLE." (See note page 90.)

Then in the year of our Lord, nineteen hundred and fourteen came that awful holocaust known as the World War, and the chaotic years that followed, when thou and thy co-offender, Fear,

*The third Sunday of May of each successive year was set apart by the board of deacons and ratified by the church body as Founder's Day in 1946. Notice of the action appeared in successive church bulletins and historical reports. See historical report for 1946. For McCoy's appointment see Rufus Babcock in Sprague's Annals of American Baptist Pulpit. Vol. VI, and McCoy's History of Baptist Indian Missions, p. 43.

arch enemies of church progress, reigned for a season in the hearts of men. The church suffered because of doubt and fear within and from criticism without.

(The two EVIL SPIRITS step backward a few steps but do not waver in their steady gaze.)

But there were faithful ones that knew that in
Thy wake stark madness lay, and that they could
Not lose their "Fathers Faith," and live . . .

(Addressing the audience) It was the year of our Lord, nineteen hundred and twenty-six when again I stood at the door of this glorious old First Church and knocked. Opportunity opened wide her door and bade me enter. In January the history of the church was portrayed by one hundred and fifty of its membership at the request of the pastor, Dr. John R. Gunn.

He held that when the church became familiar with its glorious history, it would respond loyally to an appeal to support a building campaign. The following Sunday (January 17, 1926) the church membership responded as one man. Approximately, the sum of forty-five thousand dollars was raised in pledges and money.

The lot on our west had been purchased the previous year at a cost of thirty thousand dollars. Then came the worst financial depression known to history, but through its lean years, pledges were redeemed vigorously. The work started by Dr. Gunn was carried on by Rev. L. R. Berry. A fifteen thousand dollar remodeling and redecorating project was at the time deemed necessary, bringing our obligations to more than forty-five thousand dollars, but by the year of our Lord, nineteen hundred and thirty-two, the lot was clear, and three years later (1935) the church "Owed no man anything but love."

Thou *(addressing the two EVIL SPIRITS)* aimed to use the depression as a weapon against church progress — but failed! Mighty thou art and deadly, O Spirits of Evil, but there are mightier than thou. *(She casts the chain upon the floor, and the two offenders leave, running stealthily out right.)*

(New pageant material begins at this point.)

And then while staggering out from under another and more frightful World War, the Rev. L. E. Olson* was called to the pastorate of the church, and one year later on the third day of March, in the year of our Lord, nineteen hundred and forty-six:

(Action as of March 3, 1946.)

*Dr. Olson at the time was Rev. Olson. See page 125.

(DR. OLSON, promptly on the cue 'forty-six' mounts the platform, bearing a tray, from the left (east) and stands at a small table down center. From the right (west aisle) four men mount the platform and stand in a line along the front, facing Dr. Olson as they did when the note was burned. They come as named: RALPH HARE, ATTY. DAVID HOGG, EDWARD A. JORDAN and L. F. JOHNSON.)

F. JOHNSON (*on extreme right*): "On June first, 1943, the church negotiated for the purchase of the two lots on the northeast corner of Wayne and Ewing Streets, agreeing to pay the sum of thirty-five thousand dollars for the property when the abstracts were delivered.

"The church had on hand at that time, ten thousand, three hundred and eighty-two dollars and sixty cents, cash value of War Saving Bonds and other security. This was applied on the notes, leaving a balance of twenty-three thousand, six hundred and seventeen dollars and forty cents to be raised. (*To MR. JORDAN on his left*) Through your efforts as chairman of the Finance Committee, Mr. Jordan, this money was raised, and on February 25, 1946, the last thousand dollars were paid to the bank, and the cancelled notes were turned over to the church." (*He hands the note to Mr. Jordan.*)

R. JORDAN: To all members of the church is due the credit for this paid up note we are burning today, March 3, 1946. You folk have done a commendable piece of work by bringing in over twenty-five thousand dollars in less than eight months.

It is with great pleasure, Mr. Hogg, that I present you this note marked, "Paid in full." We all look to you now for a continuance of your fine leadership as chairman of the new Building Committee. May its plans progress rapidly so that we can occupy our new church home at the earliest possible time." (*He hands the note to Atty. Hogg.*)

ATTY. HOGG: "Our church has, within the past year, selected, bought and paid for what most of us believe to be the best location for a church outside the Pearly Gates (unless in Wisconsin)* in our city.

"The gifts which you have made shall stand as a monument, not alone to your generosity, but to your belief in Christ. The beautiful Colonial building that we shall erect will be a center for His service. With it and from it, the members of our church can extend His kingdom to all the Peoples of the earth.

"As chairman of the Board of Trustees, and of the Building Committee, I represent each person on the board, and committee when I say that it is to the leadership of Dr. Olson, and to the unstinted support rendered by everyone of the church that has made possible this happy hour." (*He hands the note to Mr. Hare.*)

*The parenthetical remark was a bit of good natured witicism aimed at Dr. Olson who hailed from Wisconsin.

MR. HARE: "The deacons are interested in the spiritual welfare of the members of the church. They are also interested in the people of Fort Wayne and throughout the world. We rejoice this morning in the burning of this note as the passing by of the first milestone toward the building program to which we have committed ourselves. It is our sincere hope that in the near future we shall be able to erect a fine new building dedicated to the service of God in the heart of this great city of Fort Wayne." *(He places the substitute note on the tray held by Dr. Olson.)*

DR. OLSON *(attaching a flame to the note)*: "I hope that four years from today we shall be burning the mortgage on our new church."

(As the flame dies a bugle call is heard. The four churchmen spread right and left across the platform and toward the rear forming a background for the following activity.)

The bugle call

(From the right and left come in pairs as indicated on the position chart the SPIRITS of: CHRISTIANITY and the CHURCH, PRAYER, and FAITH, SERVICE and CO-OPERATION. They form a slight semi-circle back of the SPIRIT of PROGRESS.

From the right come ISAAC and CHRISTIANA McCOY. They stand down right center in semi-profile to the left. They are joined by DR. GUNN who stands on their right in the same relative position.

Simultaneously from the left come the REV. JOHN CALVIN McCOY and REV. BERRY. They stand in the same relative positions as the three down right center.)

A drum call.

(From the upper left come the SPIRIT of the SUNDAY SCHOOL. She walks triumphantly bearing a lighted model of a Colonial church building. She comes down the center lane and as she comes abreast with the SPIRIT of PROGRESS they come down center side by side. The SPIRIT of the SUNDAY SCHOOL places the model church on the stand and steps to its left and the SPIRIT of PROGRESS stands on its right.

With the entrance of the SPIRIT of the SUNDAY SCHOOL come the TINY TOTS up the right and left steps with their bricks. They line along the footlights and either stand or sit, but do not build.)

SP. PROGRESS *(in clarion tones)*: And again at this place of vision and promise, this glorious old First Church, I stand and knock. May Opportunity continue to open her doors and bid me enter. In this year of our Lord, nineteen hundred and forty-six, I cry unto you: *(raising her palms to the audience)* Onward! "Onward, Onward Christian Soldiers!"

INALE:

(The CHOIR immediately sings: "Onward Christian Soldiers." The entire PERSONNEL, including the CHOIR if costumed or robed, come and take places as indicated on the position chart.

All carry their flags, lighted flashlights, and other such properties. The ANGELS carry their trumpets against their breasts, flares upward and to the left. Men wearing costume hats carry them against their chests by their right hands. Wear the costume last worn if a change was made.

Enter as shown as the chart. No one precedes the individual or individuals named before him, but he does not wait until they are in place. Stand as nearly as possible on the spot assigned you and avoid crowding to the center. Be alert and prompt — and sing!)

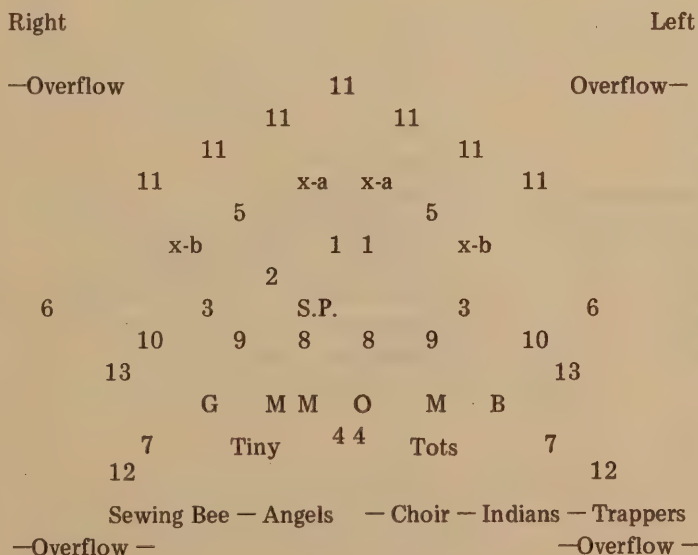
he benediction: Dr. Olson.

he curtain closes.

OTE: Rev. John Calvin McCoy, a great grandson of Isaac McCoy, and the speaker of the morning joined Dr. Olson on the platform. Dr. Gunn and Rev. Berry were unable to be present, but sent letters of congratulation.

1946 POSITION CHART

Keep a V-shaped lane down through the center of the platform for the action of the SPIRITS of PROGRESS, and SUN-DAY SCHOOL.



Right:

S.P. Sp. Progress

x-a. L. F. Johnson

x-b. E.A. Jordan

M.M. Rev. and Mrs. McCoy

G. Dr. Gunn

Left:

O. Dr. Olson

x-a. Ralph Hare

x-b. Atty. Dave Hogg

Enter in pairs — right and left as indicated

1. Sp. Christianity

2. Sp. Prayer

3. Sp. Service

4. Sp. Progress

5.

1. Sp. Church

2. Sp. Faith

3. Sp. Co-operation

4. Sp. Co-operation

FINALE:

5. Britannia

6. Columbia

7. George Washington

8. Jesuit Father — Indian

9. Sp. of 76

10. Dr. Turner

11. Children

12. Recruits

5. France

6. Miss Fort Wayne

7. Anthony Wayne

8. Honey Bee and son

9. Revelry — Two Evil Spirits

10. Pe-me-sah-quah — Ah-peh-zah-quah

11. Children

13. Recruits

GOODBYE

(As finished)

The following lines were written at the request of the pastor, Dr. L. E. Olson, and read by the author from the balcony of the sanctuary immediately before the membership took final leave of the West Jefferson Street building on Sunday evening, December 28, 1947. At the conclusion of the reading, as pre-arranged by the pastor, the congregation silently left the building.

The next Sunday morning, January 4, 1948, the church met in its rented quarters in Purdue University Center on East Jefferson Street.

The years have come and gone, dear Church
While you have stood — that man might see
A beacon in his spirit's night,
A haven in its adversity.

Within your walls so warm and wide,
We've known the peace of sins forgiven —
We left them at God's mercy seat,
Within our hearts a glimpse of Heaven;

We, from the pulpit, have been taught
Without alloy the Scripture's gold,
And for our children, too, the way
Of life eternal has been told;

We, buried with Christ in baptism
Beneath the symbolizing wave,
Arose to life anew, as He
Arose, triumphant from the grave.

And by "The tie that binds," we've met
Around the hushed memorial board
Of broken bread and sacred cup,
In memory of Christ, our Lord;

We've walked the slow and measured tread
That lead us to a loved one's bier;
Our hearts have throbbed at marriage vows
That brought a swift and blissful tear;

The friendships we have formed will live
Till time for us will be no more,
And we clasp hands again with friends
When meeting on that golden shore;

While we shall cherish memories
Of you, dear Church, and keep in view
The blessings you have held for us,
We'll vision the spires of the new.

To you, dear Church, we bid farewell;
We will not yield to doubts nor sorrow,
But breathing a prayer within your warmth
We leave, to face with God — tomorrow.



THE STONE REJECTED

So then you are no longer strangers and sojourners but are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ himself being the chief cornerstone

—Ephesians 2: 19-20

Jesus said unto them, Did ye never read in the scriptures, (Psalms 118: 22) the stone which the builders rejected, the same is become the head of the corner ?

—Matthew 21: 42

OUR CORNERSTONE

*(Dedicated to the memory of Isaac and Christiana McCoy)**

In eighteen twenty, May fifteen,
A cornerstone was laid;
'Twas not of mortar, brick or stone,
Or of costly marble made.

This cornerstone was a faith in God
That lived in humble hearts
And filled them, till they overflowed
As a tear from an eyelid starts,

Or as dew that gently kisses the parched
And thirsty earth anew,
Or a soft cool breeze that soothes, and gives
Relief as zepthers do.

And from this cornerstone of faith
There shone a holy light
That found the Red Man's savage breast
And banished his hopeless night

And taught him how to live: to toil,
To farm, to spin, to pray,
To harvest grain, to build a house,
And in it learn to stay.

And of this cornerstone was born,
As at the Pentecost,
A church of Christ that bound as one:
Whites, Reds, and Black — the lost

Who looked to God with new born faith,
For hope, for love, for life
Beyond the blue and starlit skies,
Apart from carnal strife.

This cornerstone we view today
In retrospect alone,
As on this hallowed ground we meet
To lay a cornerstone.

*May 15, 1820-1950.

What shall our cornerstone contain:
A List of Membership;
A Bible; By-Laws; Documents:
Newspapers; Manuscript?

Aye, place within its sculptured walls
These fine and worthy things,
Forgetting not a better list
That give the spirit wings.

We pray our cornerstone of faith
May hold a fount of love
For all mankind; a zeal to share
Our hope of Heaven above;

An eagerness to stretch our hands
To lost ones at our side,
To brighten the corner where we are,
And then — the whole world wide;

To know and give the Book of Books,
Its message old, yet new,
That shines into a darkened soul
And leads the seeker to:

The Stone rejected that became
The cornerstone whereby
A temple was fashioned not with hands:
A building in the sky.



HIRAM A. PHILLEY

Brother Philley, as he was affectionately known, held an unique position in the church. He enjoyed the distinction of being its one and only member to have had a personal contact with the three buildings it has possessed to the present time.

He remembered the day, Sunday, August 16, 1868, when as a lad of ten years, he was one of the congregation who marched from the southwest corner of Berry and Clinton Streets — the second site of our first building — to our second edifice located on West Jefferson Street.

For over seventy-nine years to the night its membership bade it farewell on Sunday evening, December 28, 1947, this building had been his church home.

On January 23, 1949, he assisted in turning over the first spadeful of earth in the groundbreaking ceremony for the erection of our present and third church building on Fairfield Avenue.

He was the last of a now extinct ordained diaconry and represented himself in the presentation of the church historical pageant of 1926, 1937 and 1946, an unique and enviable achievement.

He was a beloved and honored example of Christian fidelity and service and especially so to children who loved him. They will always remember how he taught them by object lessons, the Word of Life.

He did not, as he desired, see the completion of our new church structure, for on Saturday evening, March 5, 1949, at the age of ninety-one, he was suddenly called home to “. . . dwell in the house of the Lord, forever.”

Denzle H. Stone composed the music for the group of songs listed below, the words of which were written by the Rev. John Calvin McCoy. Prof. Stone, who owns the copyrights for them has given written permission to include them in this work.

Dr. L. E. Olson had 500 folders, of four songs each, struck for congregational singing, and they were so used. Unfortunately, they were lost in storage.

Through the courtesy of Mrs. J. C. McCoy enough copies were obtained for preservation here.

The songs are entitled:

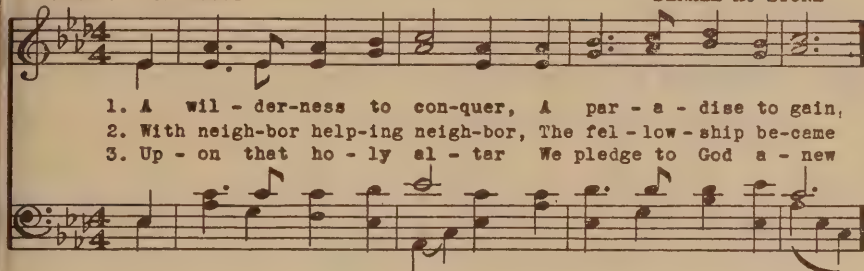
A Paradise To Gain
Bread And Wine
Merry Christmas and
Upward Bound

"A Paradise To Gain" is dedicated to the Presbytery of Cincinnati, Ohio, and to our church. See copy of same.

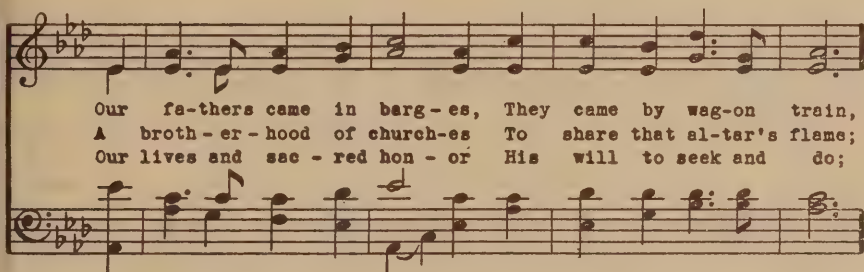
A Paradise to Gain

JOHN CALVIN MCCOY

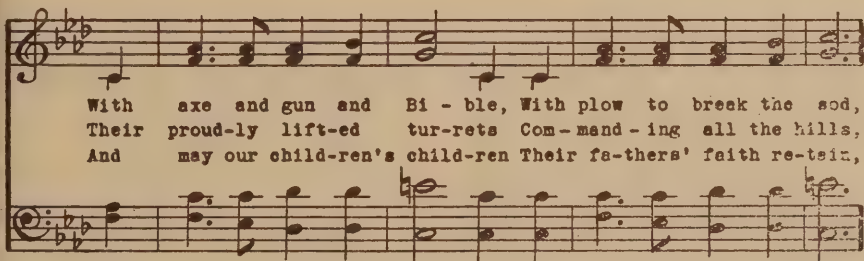
DENZLE H. STONE



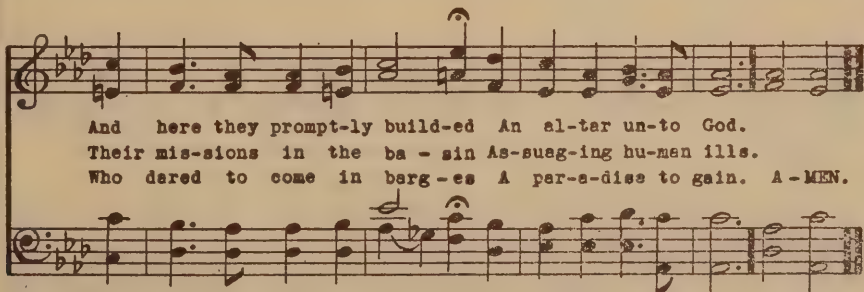
1. A wil - der-ness to con-quer, A par - a - dise to gain,
 2. With neigh-bor help-ing neigh-bor, The fel - low - ship be-came
 3. Up - on that ho - ly al - tar We pledge to God a - new



Our fa - thers came in barg - es, They came by wag-on train,
 A broth - er - hood of church - es To share that al - tar's flame;
 Our lives and sac - red hon - or His will to seek and do;



With axe and gun and Bi - ble, With plow to break the sod,
 Their proud - ly lift - ed tur - rets Com - mand - ing all the hills,
 And may our child - ren's child - ren Their fa - thers' faith re - tain,



And here they prompt - ly build - ed An al - tar un - to God.
 Their mis - sions in the ba - sin As - suag - ing hu - men ills.
 Who dared to come in barg - es A par - a - dise to gain. A - MEN.

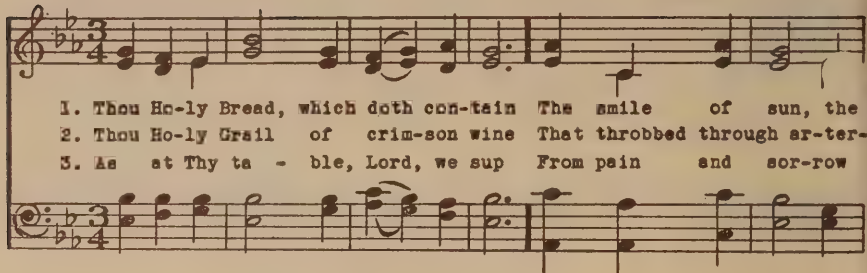
For the Presbytery of Cincinnati and the First Baptist Church of Fort Wayne
 —the latter in memory of Isaac McCoy, Missionary Statesman 1784-1846.

Copyright, 1945, by D. H. Stone

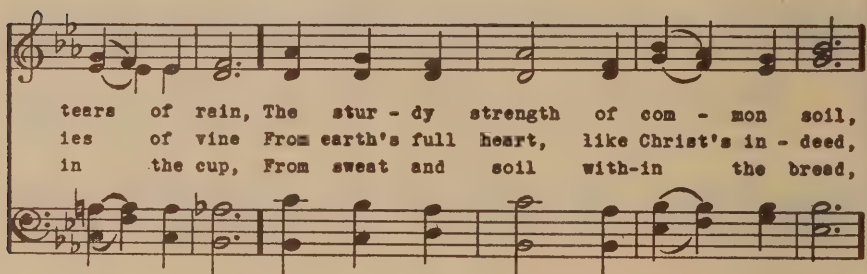
Bread and Wine

JOHN CALVIN MCCOY

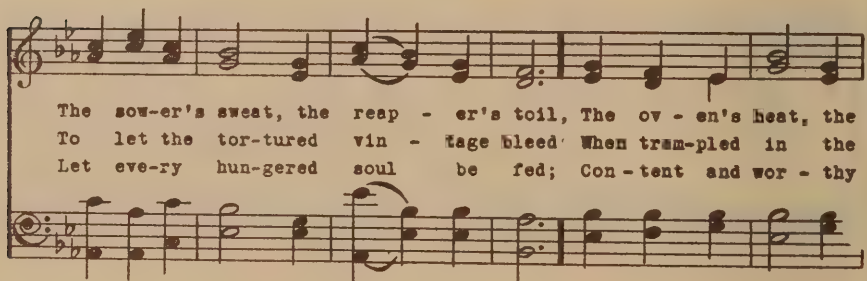
DENZLE H. STONE



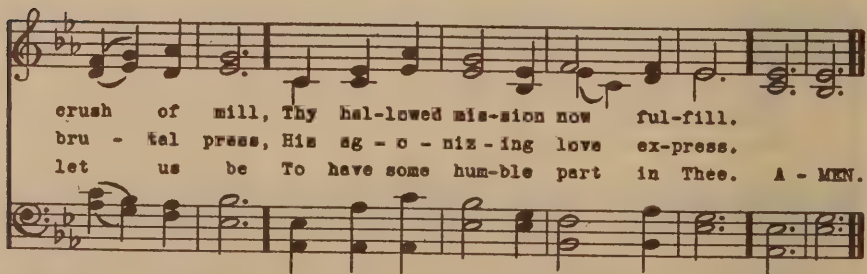
1. Thou Ho-ly Bread, which doth con-tain The smile of sun, the
 2. Thou Ho-ly Grail of crim-son wine That throbbed through ar-ter-
 3. As at Thy ta - ble, Lord, we sup From pain and sor-row



tears of rain, The stur - dy strength of com - mon soil,
 ies of vine From earth's full heart, like Christ's in - deed,
 in the cup, From sweat and soil with-in the bread,



The sow-er's sweat, the reap - er's toil, The ov - en's heat, the
 To let the tor-tured vin - tage bleed When tram-pled in the
 Let eve-ry hun-gered soul be fed; Con-tent and wor - thy



crush of mill, Thy hal-lowed mis-sion now ful-fill.
 bru - tel press, His ag - o - niz-ing love ex-press.
 let us be To have some hum-ble part in Thee. A - MEN.

Copyright, 1945, by D. H. Stone

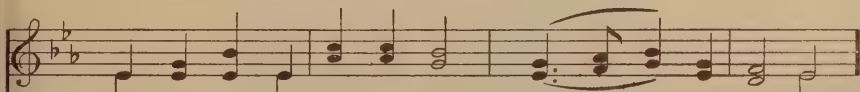
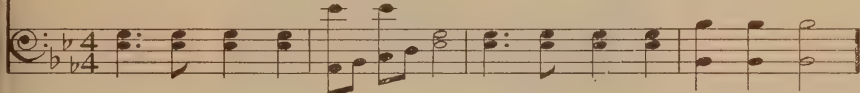
Merry Christmas!

JOHN CALVIN McCOY

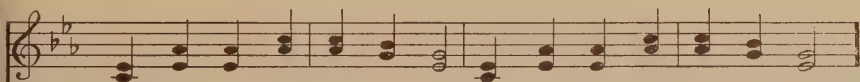
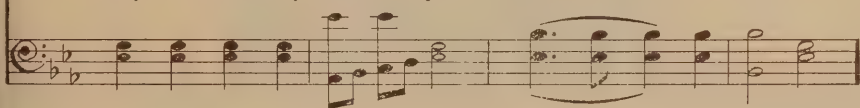
DENZLE H. STONE



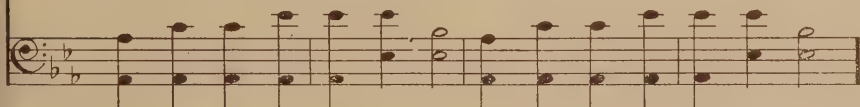
1. Mer - ry Christ-mas! now we say, Mer - ry Christ-mas, bright and gay!
2. Mer - ry Christ-mas! May it bring Can - dy canes and car - ol - ling,
3. Mer - ry Christ-mas, bright and new, All dear friends, and strang-ers too,



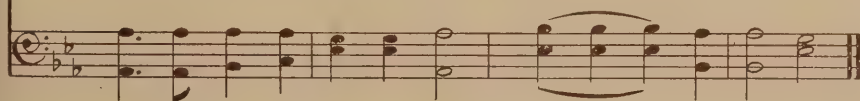
Christ the Lord was born this day.	Al - - le - lu - ia!
Dol - lies, drums, 'nd eve - ry - thing.	Al - - le - lu - ia!
Poor, the lone - ly - all of you!	Al - - le - lu - ia!



Lift your hearts and dry your tears, Cast a - side your cares and fears;
 Hang your stock-ings, trim the tree, Light the can - dles, let them be
 On this day of match-less worth, Day that marks the Sav-iour's birth,



Bright with prom-ise are the years.	Al - - le - lu - ia!
Glow - ing greet-ings all can see.	Al - - le - lu - ia!
Mer - ry Christ-mas! Peace on earth!	Al - - le - lu - ia!



Copyright, 1945, by D. H. Stone.

Upward Bound

JOHN CALVIN MCCOY

DENZLE H. STONE

1. Climb up the hill from out the dark - some vel - ley,
 2. Toil up the hill — the hill so steep and ston - y,
 3. March up the hill, ye Le - gions of the King - dom!

Come where the sun is shin - ing bright and clear;
 Marked by the feet of Christ, who went be - fore;
 All bar - ri - cades sur - mount and sins sub - due;

Lift up your eyes, and look up - on the splen - dor
 Lift up your cross, and bear it like a ban - ner,
 Lift up your heads, for you were meant to con - quer

Of this green earth and fair when God is near.
 Re - mem - ber - ing the one the Sav - iour bore.
 A - long with Christ, and Christ will see you through. A - MEN.

Copyright, 1945, by D. H. Stone.



JOHN CALVIN McCoy III

The Rev. John Calvin McCoy, great-grandson of Isaac McCoy, occupied our pulpit for the first time Sunday, October 15, 1944. He was, at the time, pastor of the Lebanon, Ohio, Presbyterian Church. He was accompanied by his wife, Ethel.

They were again our guests on Sunday, May 12, 1946. The Rev. Mr. McCoy was the speaker for the morning, and in the evening he appeared with our pastor, Dr. Olson, in our historical pageant, "Onward." The day marked our first annual Sunday in the interests of Home Missions.

In the meantime the Rev. Mr. McCoy accepted a call from the Salem Presbyterian Church of Cincinnati, Ohio, beginning on Sunday, October 12, 1947.

Their final visit with us was on Sunday, May 18, 1947, for our second Home Mission Sunday and in honor of Isaac McCoy, the founder of the first Christian Communion in Fort Wayne. The Rev. J. C. McCoy was the speaker for the morning and Dr. Coe Hayne, past historical chronicler for the American Baptist Home Mission Society, spoke in the evening.

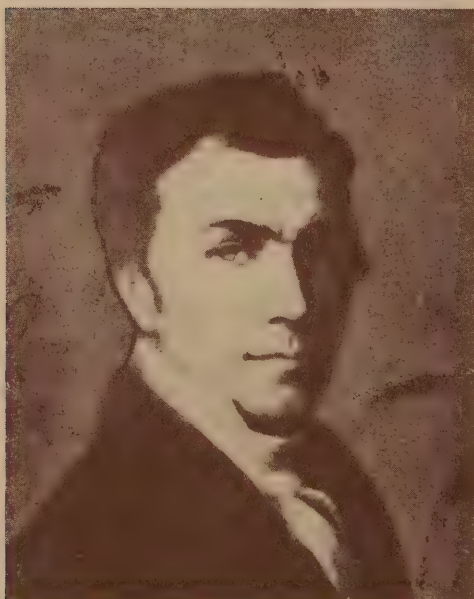
The Rev. Mr. McCoy died quite suddenly of a heart attack in his study on October 27, 1948.

To him we owe our only authentic likeness of Isaac McCoy; it hangs in the narthex of the church. It was photographed from a full length original done by the famous portrait painter, Matthew Jouett of

Kentucky. The Rev. Mr. McCoy was unable to obtain the original for us since it had become a connoisseur's item and therefore valuable and not for sale.

The Rev. Mr. McCoy was not only a devoted minister and pastor, but a poet and song writer as well, writing for the Cincinnati Presbytery. For it and our church he wrote "A Paradise To Gain," which with three others was struck for congregational singing.

His death was keenly felt by his many friends in Fort Wayne. His widow and family attended our dedication services January 8, 1950.



ISAAC MCCOY

STEPS TO THE TEMPLE

(In brief)

Written by Mareem Major

From the dedication booklet of January 8, 1950 — Revised

The first church of any faith or creed in Fort Wayne was the Baptist Church organized August 3, 1822, by the Rev. Isaac McCoy, missionary to the Indians.

Rev. and Christiana McCoy with six of their eight children, John-ton Lykins as teacher, a hired Indian, and a quantity of livestock arrived at Fort Wayne May 15, 1820, from Fort Benjamin Harrison. They were given quarters in the evacuated fort by Dr. Wm. Turner, United States Indian Agent. There on May 29, 1820, the McCoy's established the first school of any nature in Fort Wayne.

The recipient of the first Protestant baptism in Fort Wayne and all the surrounding Middlewest was Pe-me-sah-quah (Rebekeh or Mrs. Wm. Mackley) on June 18, 1820. Her sister, Ah-pe-zah-quah (Ann or Mrs. Wm. Turner) was baptized July 8, 1821 and became a charter member of the church-to-be. These sisters were granddaughters of Chief Little Turtle.

The great passion of Isaac McCoy's life was the colonization of the Indians which he accomplished. An Indian territory (now Kansas) was through his efforts — his many hazardous journeys to Washington on horseback in winter time when Congress was in session, that the territory was ceded to the Indians "as long as grass grows and water runs."

A second organization took place March 4, 1837, aided by Elder Robt. Tisdale whom "ten determined souls" obtained for the occasion and who remained with the church for a short time. They were pastored at times by the Elders: Tisdale, French, and Moore.

It is not known if any of the 1822 membership belonged to the 1837 organization. Our first record book (A) is recorded as having been lost. The 1837 organization met in the McJunkin Schoolhouse, (record book B, page 25), the courthouse and private homes.

The first and briefest church home of Baptists was in the fort where the church was conceived. Their first building was erected on Clay Hill on a lot donated by the Hon. Samuel Hanna.

A revision:

The location of our first building as given in a paper (on file) read by Mrs. Robt. Renfrew in October, 1917, was the northeast corner of Lafayette and Jefferson Streets. It is the only record available since our records say only "on Clay Hill." This location is incorrect as checked by the Recorder's Office in 1958. The location was lot 83 of the Hanna Edition and is now 514 East Washington Street. (Recorder's Office, book E, page 324.) The lot was later, for legal reasons, "sold" to the Baptists for "a consideration of five dollars." The deed is dated March 18, 1844, and was recorded on April 18, following.

A building was erected under the pastorate of Elder Wm. Gildersleeve in 1841 and 1842 and the first recorded meeting in the little church was on June 18, 1842. (Record book B, page 25.)

A new brick structure was erected in 1867 under the pastorate of

Elder G. L. Stevens "away out on Jefferson Street," now 228 West Jefferson. It was built at an approximate cost of \$25,917.49. Its style was Gothic in a modest way, but Gothic, nevertheless.

This building underwent a number of remodeling projects, the most ambitious of which was under the leadership of Rev. Stephen A. Northrop in 1889. An extension was added on the south and in the process the building lost its Gothic birthright as a Romanesque facade was placed on a Gothic body. The two styles were a bit confusing.

However, its acoustic qualities were second to none in the city. Its elevated rostrum with its easy access to rear rooms, its gently inclined floor, and its seating capacity all contributed to an ideal for all services, and especially so for pageantry and musical programs. The building served the church well for over seventy-nine years, and we parted with it with twinges of regret on Sunday evening, December 28, 1947.

At length, having outgrown the capacity of our second building, our ambitions were given wings in the spring of 1923 by Dr. John R. Gunn at a church school council meeting. On the 28th of the following October the church school personnel built on the platform of the church auditorium a miniature church of paper bricks and fifteen hundred dollars were thus raised as a "nest egg" toward a new building.

In 1925 the lot on our immediate west was purchased at a cost of \$30,000. On the evenings of January 15 and 16, 1926, the church was challenged to raise that amount, and on the following Sunday, January 17, approximately \$45,000 was raised in money and pledges.

Actual building was by church action dependent upon a certain amount being had in cash. Then in 1929 came a crash in the stockmarket and consequently, building was not at the time possible. However redecorating and some remodeling was a must and thus \$15,000 was added to the amount to be raised.

But through the worst financial depression known to history, the lot was clear by 1932, and by the close of 1935, the church "Owed no man anything but love."

But the depression was still with us and in its wake came World War Two and the ration years that followed. That, too, passed and we dared again to hope and plan.

Rev. L. R. Berry, who succeeded Dr. Gunn resigned in April of 1944 and the (then) Rev. L. E. Olson became pastor of the church in March of 1945.

A lot was purchased on the northeast corner of Wayne and Ewing Streets in July of 1945 for \$35,000. The West Jefferson Street property was sold for \$75,000 in August of 1946 with an occupancy right of eighteen months.

Then came government restrictions on materials and manpower and at the end of our days of grace in the Jefferson Street building — minus a month — we took rented quarters in Purdue University Center on East Jefferson Street on Sunday morning, January 4, 1948, and

were settled in our temporary home.

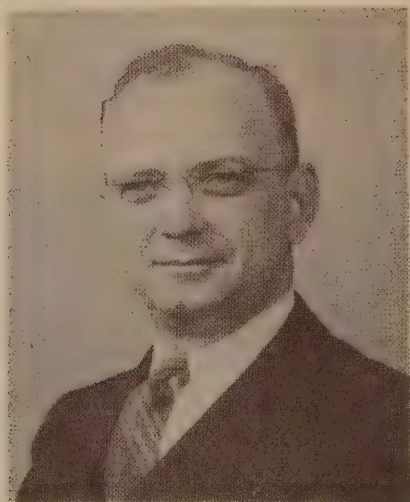
In the meantime because of a growing consciousness that the West Wayne Street lot was inadequate because of parking conjection in that area, another and larger one was purchased at 2323 Fairfield Avenue July 16, 1948, for \$25,000. Groundbreaking for our new building occurred under a downpour of rain on Sunday afternoon, January 23, 1949, and work on the new church building began shortly afterward.



THE FIRST BAPTIST CHURCH

FORT WAYNE, INDIANA

*OUR THIRD BUILDING
2323 FAIRFIELD AVENUE
Dedicated January 8, 1950*



DR. L. E. OLSON, D. D.

1945-1952

STEPS TO THE TEMPLE

The lot on West Wayne Street was sold for \$50,000 on August 1, 1949.

The cornerstone for our new church edifice was laid on Sunday afternoon, May 15, 1949, the exact anniversary date (May 15, 1820) of the coming of Isaac and Christiana McCoy to Fort Wayne, a rude little Indian trading post in a fever infested swamp.

At long last, after much perseverance, prayer, sacrifice, and hope, we realize today a dream that was dreamed in the spring of 1923.

The educational plant and the steeple of our blue prints are still a dream to be realized, we hope, in the not too distant future.

—End of "Steps To The Temple."

Rev. L. E. Olson — Dr. L. E. Olson:

The Rev. Mr. Olson was called to the pastorate of our church from the Tabernacle Baptist Church of Milwaukee, Wisconsin. He was a native of that state and received his training for the ministry at Ripon College and the University of Wisconsin, the Northern Baptist Theological Seminary, and the Winona Lake School of Theology.

While pastor of the Milwaukee Tabernacle Baptist Church, he served as moderator of the Milwaukee Baptist Association, first vice-president of the Wisconsin Baptist Convention, and secretary of the Ministers' Council of the Northern Baptist Convention (now the American Baptist Convention).

* * *

On May 17, 1945, the Northern Baptist Theological Seminary conferred upon the Rev. Mr. Olson an outstanding honor.

QUOTE: The trustees of the Northern Baptist Theological Seminary, on the nomination of the faculty, have conferred upon Lewis Erwin Olson the degree of Doctor of Divinity together with all the honors, rights, and privileges belonging to that degree.

Signed: Walter W. Brosser
Chairman of the trustees.

Chicago, Illinois
May 17, 1949.

Chas. W. Koller
President of the Seminary

Dr. Olson began his ministry with us on March 1, 1945, and has rendered the church seven years of faithful service.

While pastor of the church he served the Indiana Baptist Ministers' Council as president, and was chairman of the Department of Social

Progress of the Indiana Baptist Convention and was a member of the Board of Managers of the State Convention.

During his pastorate here he underwent serious surgery at St Luke's Hospital in Chicago which gave his flock some very anxious hours.

In 1947 he wrote and published a treatise concerning Portage County, Wisconsin, and the village of Almond, entitled "Beyond The County Line."

On September 11, 1950, Dr. and Mrs. Olson left for an ocean voyage to Norway, the land of his ancestors. They also visited Belgium, France, England, Scotland, and Sweden. They arrived back in Fort Wayne, Friday, November 3rd, and on the following Sunday morning he was again in the pulpit.

During his absence Dr. John R. Gunn, our Minister Emeritus of Atlanta, Georgia, very ably filled the pulpit.

Under the pastorate of Dr. Olson the church building at 2323 Fairfield Avenue became a reality that awaits completion.

On Sunday morning, May 11, 1952, Dr. Olson submitted his resignation in order to accept a call from the Second Baptist Church of Chicago, it to take effect the last Sunday of July on his return from his vacation. His farewell sermon was on the subject, "Here We Have Lived." The prayers and good wishes of the church followed Dr. Olson to his new mission.

1952 — Dr. Leslie Eads:

On Sunday morning, September 7, 1952, Dr. Leslie Eads was called to the pastorate of the church. His ministry began on Sunday morning, October 26, 1952.

Dr. Eads came to us from the state of Nebraska where he was pastor of the Chambers Church and the First Baptist Church of Wayne, Nebraska. For a short time he was assistant pastor of the First Baptist Church of Long Beach, California. Following that he was pastor of the Alhambra Baptist Church of Alhambra, California for a period of more than seven years.

While in California, Dr. Eads served as president of the Southern California Baptist Convention, president of the Board of Managers of the Convention, chairman of the Department of Evangelism and treasurer of the Southern California Baptist Temperance Federation.

He is a graduate of Sioux Falls College with an A.B. degree, and of Eastern Baptist Theological Seminary where he received his B.D. degree. In 1949 the degree of Doctor of Divinity was conferred upon him by Sioux Falls College.

Dr. Eads with his wife and two children were warmly welcomed into our fellowship and a new era of growth and achievement.



DR. LESLIE EADS



The Sanctuary

On October 3, 1954, the following questionnaire was enclosed in the morning bulletin:

A QUESTION TO ANSWER

"When are we going to complete our building so that we may have adequate Sunday School room?" That question is frequently asked by friends and members of First Baptist.

The answer to that question will be easier if every member has a clear financial picture of our church life.

It looks something like this: The original principal was \$72,336.41. During the first four years we paid a total of \$47,638.42 or an average of \$11,909.60 per year plus \$2,112.50 for interest each year.

During the last five months (remember that during our last Every Member Canvass we stressed the need for increased giving to the Current Expense side of our budget) our payments have averaged \$924.58 per month plus interest of \$77.39.

We owe to date on our building \$18,140.65, which means at the present rate of giving we should pay it off in about 18 months.

The other side of the picture is this. It is estimated that it will cost us \$200,000.00 to complete our building. That means we would have to borrow about three times as much money as we did originally.

The required payment on the original amount was \$612.00 per month. Thus if we borrow three times as much we would have to pay about three times \$612.00 each month or about \$1,836.00 each month (plus our present payments, if we start to build before this note is paid).

That would mean that the giving to our Building Fund (on the basis of our present giving of \$924.58 per month) would have to be doubled. At the same time the giving to the Current Expense would have to be increased some — for additional rooms would mean more upkeep.

We must also keep in mind that we have been asked by the American Baptist Convention to raise \$7,200 for the Churches For New Frontiers Program. These pledges may run for 20 months, but must be made not later than November 1, 1954. (Explanation at Meeting.)

With the above picture in mind, you can see that the answer to the question "When are we going to complete our building?" is really one that the members and friends of First Baptist must help to answer.

We are planning a Church Business Meeting following the Morning Worship Service on Sunday, October 10, to discuss future plans and to learn the thinking of our church family regarding the completion of our building. This can be done through a "poll of opinion" on the statements which follow. Such a poll of opinion will serve as a guide to the leadership of the church.

1. I favor launching as soon as possible a program to complete our Church Building. My answer is made in the knowledge of the fact that I will have to give more if this is to be accomplished.

ANSWER: YES..... NO.....

2. I sincerely believe that I could give \$..... per month for a period of five years, toward this building program. This is over and above () or includes () what I am now giving to the building fund. Please check which.

I understand that even though I do my best, it may not be possible to go forward with this entire program right now.

Please remember that the answers given to this poll are for guidance only. They do not constitute a pledge. But that we may be guided correctly, please be as accurate as possible in your answer.

The vote was negative.



"All the earth shall Worship Thee, and Sing unto Thee." Psalms 66:4

2323 Fairfield Avenue

While there had been great rejoicing over the attainment of our new sanctuary and the rapid rate at which its cost was being liquidated, there had also been a realization that our church school and other avenues of service were greatly hampered because of lack of space. This fact was emphasized because of an inflow of new members, many of whom were from out the city or state.

Consequently, a special business meeting was called for Wednesday evening, May 11, 1955, to consider the purchase of the Dunkelberg homestead on our immediate south.

The committee in charge submitted points of interest that would make the purchase advisable: that the property had a frontage on Fairfield Avenue of 192 feet, and a depth of 330 feet, thus providing ample space for parking, building expansion, and landscaping; that its floor space was equal in square feet to that of the church; that the building could be occupied, for the present, with a minimum of repairs; that the building was a handsome three-floor structure resembling in its style of architecture that of the church, being built of red brick, and with its facade supported by white Colonial type pillars; that the distance between the two buildings was so conveniently short that the wing originally planned to extend southward from the church might eventually make one building of the two.

The building under consideration was built by Charles A. Dunkelberg in 1909. He was for some thirty years, treasurer for the S. F. Bowser Company. It was sold by his widow, Anna C. Dunkelberg on March 3, 1927 to Frank H. Cutshall.



2401 Fairfield Avenue

The owner of the property at the time it was being considered was the widow of Frank Cutshall, Daisy Dean Cutshall. She was offering it at a consideration of \$75,000, the church to have possession on or before October 30, 1955. The vote to purchase the property was unanimous.

The committee that arranged the purchase consisted of the chairman of the board of trustees, Harold McKnight; T. E. Horton, and Dr. Leland J. Mortensen, trustees, and the pastor, Dr. Leslie Eads.

DEDICATION

The property was dedicated on Sunday, October 9, 1955, our first day of occupancy. Dr. W. A. Diman, executive secretary of the Chicago Baptist Association was the guest speaker. His theme was, "I Dedicate Myself." The dedication was preceded by a supper on Friday evening at which time there was launched the "Year of Baptist Achievement," with our church one of the pilot churches of "The New Church Special Reference System." The guest speaker was Dr. Dallas West, executive secretary of the Indiana Baptist Convention. His subject was, "The Church School and the Family."

.During the program we were thrilled to hear recorded greetings

from our beloved emeritus, Dr. John R. Gunn of Atlanta, Georgia.

The Rev. J. W. Hamilton, assistant to Dr. Leslie Eads since June 7 1953, tendered his resignation in order to accept a call from the First Baptist Church of Parsons, Kansas, as minister of Religious Education. Rev. and Mrs. Hamilton and their two children were the guests of the church Sunday evening, April 22, 1956. A token of the high esteem in which they were held was presented them with the good wishes of the church for success in their new field. They left Fort Wayne on the following Monday.

Before the close of the fiscal year ending April 30th the church sponsored the bringing to the United States a family from Holland, Mr. and Mrs. Jan Leendirt Troost and their two small children. Their address was:

Ysselstrat 24*
Dan-Helder
Holland.

*Address (1955) Mr. and Mrs. Jon Troost, 1846 Trinity.

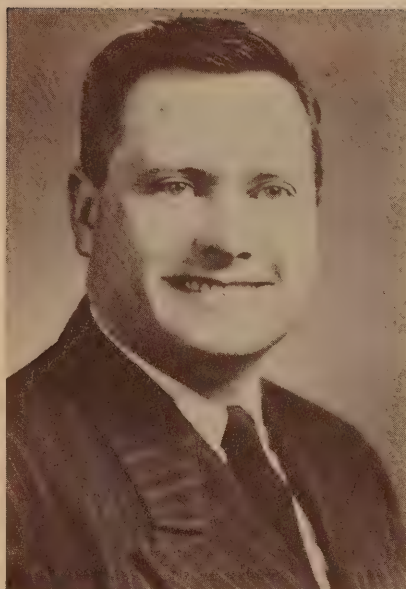
1956 — 1957

June 1956:

The American Baptist Convention in its annual session, met in Seattle, Washington, in June.

The convention changed its fiscal year that ran from May 1st to April 30th to run parallel with the calendar year.

Our local church has not as yet (May 1956) decided to make the change.



THE REV. VIVIAN RUSSEL WHEELER

The Rev. Mr. Wheeler of Bartow, Florida, was called by the church on June 3, 1956, to serve as assistant to the pastor, the Rev. Dr. Leslie Eads.

The Rev. Mr. Wheeler received his training for the ministry at the Baptist Theological Seminary of Louisville, Kentucky, from which he received his B.D. degree. He received his B.A. degree from the John B. Stetson University of Deland, Florida.

He was also field speaker for the Temperance League of Kentucky while completing his residential work at the Baptist Theological Seminary at Louisville while working for his master's degree.

His duties began with us on Sunday, June 24, 1956, when he occupied the pulpit at the evening service.

At a called meeting after services Sunday evening, September 2, 1956, the church called Miss Carolyn Thompson to serve as Christian educational director. She is to be responsible for the entire educational program and youth work.

Miss Thompson received a bachelor of science degree in education from the Southern Illinois University where she majored in kindergarten and primary education. She received her bachelor of religious education degree from Bethel College of St. Paul, Minnesota, last June. She

plays both piano and organ.

She has taught in the elementary grades of the public schools of Modesta, California, and of Minneapolis, Minnesota.

Her duties with the church began on Monday, October 1, 1956.

October 14, 1956.

On Sunday evening a reception was given after services to welcome in our midst the Rev. Mr. Wheeler and Miss Thompson. And also, for our family from Holland, Mr. and Mrs. J. L. Troost and little son and daughter.



THE REV. DR. JOHN R. GUNN

The church was deeply grieved at the death of our pastor emeritus, the Rev. Dr. John R. Gunn which occurred in the Georgia Baptist Hospital on Thursday, November 15, 1956, in Atlanta.

Dr. Leslie Eads, our present pastor, flew to Atlanta to conduct the funeral service which took place on the 17th. He took with him to the bereaved ones the sympathy of the sorrowing congregation that he had served for ten years from 1917 to 1927.

An account of the life and ministry of Dr. Gunn appeared in the December 20th issue of the Baptist Observer, our state paper. It is too lengthy to be reproduced here.

Following is a beautiful editorial which appeared on November 17th in a daily paper of our city. The editorial is unusual for a secular newspaper and demonstrates the influence of a great Christian. It is given here by permission.

The Editorial

"The great heart of the Rev. Dr. John R. Gunn has ceased to beat

"The sound of his inspiring typewriter is still.

"For more than 36 years he daily brought inspiration and light to the readers of the Journal-Gazette with his "Short Sermons For Today."

"We need not tell his readers that he was a great and good man. They know it.

"Like Enoch of old, he walked with God.

"We need not tell his readers that they will miss him. They know that, too.

"We do remind them that he has left behind him a rich legacy to which they are all heirs.

"This legacy is contained in the thoughts which he gave to us all — thoughts which will never die. It is also contained in his many books. It is also in the memory of his kindly personality.

"We of the Journal-Gazette, like all of you, feel deep sorrow at his passing.

"We also rejoice in the triumph of his life. He lived for others, not for himself. By being unselfish, he attained the greatest satisfaction of all. He was an honored servant in the house of the Lord.

"John R. Gunn is not dead. He has simply been graduated magna cum laude from our world to a better one. He almost reached four score years. His body was frail, but his mind was clear and his spirit was bright. His thoughts in these latter years were almost always upon his readers. It gave him the will to live.

"We knew that in spite of illness he was a very useful man. Modest, though he was, he realized that he was doing vast good. The letters which came in from his readers told him so in warmest words.

"We must not attempt a full description of the character of our beloved friend. It would sound like a roster of human virtues. We cannot refrain from saying that he was a master of English prose, a thorough scholar whose Bible was his chief delight and the source of his wisdom.

"He was courteous and kindly in every relationship of life. His seriousness of purpose was leavened with a sense of humor.

"Dr. Gunn was a man of faith. He had faith in God and in the Son of God. He had faith in his fellows who were created in the image of God.

"He was always ready to testify that his faith was justified by his experience.

"When the shadows of the evening of life began to fall around him, belief in the goodness of eternity grew upon him and he left us:

"'Like one who wraps the drapery of his couch
About him and lies down to pleasant dream'."

1957-1958

The first issue of a monthly church magazine: "First Baptist Scroll" was released for September, 1957.

Perhaps the most outstanding event of the fiscal year (1957-1958) was the entertainment of the Indiana Baptist Convention at the church from October 14 to 16 inclusive.

On December 2, 1957, the Allen County Recorder's Office presented your historian with a facsimile of the deed whereby we sold our first church site to Benard Ankenbruck for \$150, in 1851. The location was lot 83 of the Hanna edition, now 514 East Washington Street.

The Rev. Vivian Wheeler, our assistant pastor, resigned in order to accept a call from the White Stone Baptist Church of White Stone, Virginia. His last Sunday with us was December 16, 1957, at which time a reception was held at the church for him and family when a handsome gift of luggage was presented to them with sincere regret at their loss.

On Sunday afternoon, December 22, 1957, a rare service was held in the church parlors. It was in honor of Mrs. Rachel Rose Rarig who was one hundred years old on Christmas Day following. Her daughter, Mrs. F. J. Schwarzkopf (Della), presented the church with a handsome pulpit Bible in honor of the event.

At the annual election and special business meeting of the church on Wednesday evening, April 2, 1958, the church voted that the fiscal year of the church conform with the American and State Conventions to run with the calendar year from January 1 to December 31 to begin January 1, 1959.

Balance of 1958

Miss Carolyn Thompson who has served the church as Director of Christian Education resigned her position in order to accept a position in the public schools of Minneapolis, Minnesota. A reception was held for her in the church parlors on Wednesday evening, August 13. A handsome gift was presented her in appreciation of her work in our midst.

The church received word that a former pastor, the Rev. Linwood R. Berry (1928-1944) had died at his home in Tucson, Arizona on Sunday morning, December 14, 1958. Words of sympathy were sent to his bereaving family. Thus the last of the former pastors living at the time of the 1837-1937 Centennial had passed to his reward.

Fiscal Year — 1959

By action of the church on Sunday morning, December 14, 1958 the Rev. Dan Morgan of Riverton, New Jersey, was called to serve our church as Minister of Calling, his services to begin January 14, 1959.



REV. DAN MORGAN

The Rev. Mr. Morgan came to us from the Baptist Home for the Aged of South Jersey. He had given up a pastorate of twelve year's standing of the First Baptist Church of Palmyra, New Jersey, in order to help organize the above named home.

Rev. Morgan holds a B.S. degree from Rutgers University and a Theological degree from Eastern Baptist Theological Seminary. He has served as a member of the General Council of the American Baptist Convention from 1952 to 1955.

He had served the above named home as superintendent for a period of five years when he resigned in order to accept our call. His first Sunday with us was as scheduled, January 14, 1959, and at this writing, August, 1959, both he and Mrs. Morgan have endeared themselves to our membership and congregations.

On Wednesday evening, May 27, 1959, Edward E. Anderson, a member of the church, was ordained as a minister of the Gospel. Mr. Anderson was born in Fort Wayne and became a member of the First Baptist Church in 1945. After graduating from high school he enrolled in Northern Baptist Theological Seminary from which he received the Th.B. degree in 1956.

In 1954 he married Miss Violet Aldrich of the Michael School of Nursing. She also attended Northern Theological Seminary. They have two children.

After graduating he entered the Ball State Teachers' College from which he graduated with a M.A. degree. In 1959 he received a B.D. degree from Northern Seminary.

The ordination sermon was preached by Dr. Thorwald Bender. An interesting program was rendered for the event.

Rev. Edward Anderson began his career as Minister of Education for the First Baptist Church of Canton, Illinois, on June 1, 1959. He is the son of Mr. and Mrs. Howard Anderson of the First Baptist Church.

The church membership was taken by complete surprise to receive the following letter dated:

June 15, 1959

"Dear Friends:

"It is with mixed emotions that I write this letter. For almost seven years it has been my privilege to serve as your pastor. The people of this church have been most gracious and kind to Mrs. Eads, Terry, Joyce, and me. We are most grateful for your friendship.

"The First Baptist Church of Saginaw, Michigan, has extended me a call to become its pastor. After much prayer and inner turmoil, I have decided to accept their call. So on Sunday, June 21, I will present my resignation to take effect as of September 1, 1959.

"Everyone has been so good to me and the family that I wanted to personally tell you of this decision. Your church has great possibilities; I am sure that you will be sharing more and more in its progress with your prayers and work.

"May God's richest blessing be yours and your church.

Sincerely

LE:ms

(Signed) Leslie Eads"

Dr. Eads preached his farewell sermon on Sunday morning, July 26th. His theme was: "The Christian Mind."

He and family left us after the service, the month of August being his regular vacation time.

On the previous Wednesday evening, a reception was held at the church for Dr. and Mrs. Eads and their two children, Terry and Joyce. An interesting program was given with a number of appreciative talks concerning Dr. Eads' pastorate with us.

In appreciation for his services, Dr. Eads and family were presented with a handsome stereophonic record player with records and wishes for God's blessings on his new field.

The Rev. Dan Morgan was called to serve as interim pastor until such time as a pastor is chosen.

Dr. Eads left with us by the way of the Sunday bulletin, his favorite benediction:

"Over your lives may the sunlight of Heaven,
Shine with a brightness that nothing can dim,
Cheering your hearts with the grace of God's presence,
Until you are safely enfolded with Him."

Rev. Philbrook is a graduate of Ohio State University, Colgate Rochester Divinity School, and served as Chaplain in the United States Navy.

He went to Anderson, as associate pastor of the First Baptist Church. Two years later he accepted a call to the Meadowbrook Baptist Church of Anderson with a membership of less than 50. During eleven years, under his leadership, the Meadowbrook Church increased to over 800 members.

Rev. Philbrook is active in civic as well as ministerial affairs. He has served as a member of the State Board of the Indiana Council of Churches and on the Board of the Associated Churches of Fort Wayne.

Rev. and Mrs. Philbrook are the parents of two children, Cindy and Steve, and they reside at 4325 Drury Lane.



REV. PHILLIP C. PHILBROOK

*Our New Minister
June 19, 1960*



REV. ROBERT L. BRANDENSTEIN
Minister of Education, beginning August 15, 1961

Rev. Brandenstein is a graduate of Bob Jones University and has completed one year of study at Eastern Baptist Theological Seminary. He served several student pastorates during his school years and as an assistant pastor in St. Petersburg, Florida, for more than a year following graduation from college.

For almost ten years Rev. Brandenstein worked in the field of banking and credit during which time he was active in his church in teaching, helping in music and in leadership training work. His call to serve in First Baptist Church provided an opportunity for him to resume ministerial work. The encouragement of the pastor and the congregation made it possible for him to make this decision and vocational change.

Rev. and Mrs. Brandenstein lived with their two daughters and a son at 914 West Creighton Avenue.

Bob resigned June 28, 1964, to continue his studies at Colgate Rochester Divinity School.

On Wednesday, March 6, 1963, the First Baptist Church of Fort Wayne, Indiana was saddened by the passing of Dr. L. E. Olson, a former pastor of the church. He served the church from March, 1945, to July, 1952.

Under the pastorate of Dr. Olson the church sold the Jefferson Street edifice and built the present colonial structure at 2323 Fairfield Avenue, now in the process of expansion under our present pastor, the Reverend Phillip Philbrook.

The account of Dr. Olson's life and ministry may be found on pages 125 and 126.

The former pastor is remembered in the First Baptist Church with reverence and great appreciation.



The Rev. Dale R. Beaman became Minister of Education, August 17, 1964. He had received his A.B. degree at the University of Minnesota in 1960 and his B.D. degree at the California Baptist Theological Seminary, now the American Baptist Seminary of the West, in 1964.

His ordination took place in this church on Sept. 27, 1964. Dale and his wife, Marilyn, are the parents of two children, Gary and Patricia. He resigned in September, 1965, to continue his ministry in Rockford, Illinois.



Rev. Neil Sowards was our Minister of Education from January 1, 1966, to March 31, 1971. He did his undergraduate work at Earlham College and graduate at Colgate Rochester Divinity School. He served two years in Cleveland at Garfield Trinity Baptist Church.

He resided with his wife Diana, and two children, Rinda and David, at 548 Home Avenue.



Mr. Jon A. Carlstrom came to First Baptist on the 16th of May, 1971, to be the Assistant to the Pastor. His responsibilities, as they were assigned, include assisting in the many pastoral responsibilities, directing the ministry of Christian Education, directing the youth work, and directing the missions emphasis of the church.

For eight years previous, Mr. Carlstrom served as Associate Director of the East Side Christian Center in Indianapolis, Indiana, a home missions agency of the American Baptist Convention. Prior to that, he served foreign missions while working with Church World Service in Southern California.

As a licensed American Baptist minister, Mr. Carlstrom has studied at Indiana University and Indiana Central College.

Mr. Carlstrom and his wife, Jan, live at 3352 Eastwood Drive. They have two children, Julie Ann and Jason Kristopher.

The years between 1963 and 1972 have seen much accomplished in the First Baptist Church of Fort Wayne, Indiana.

The changes in the pastoral personnel since the death of the author of ONWARD, Mareem Major, have been added to the body of this book.

1963 saw the burning of the church mortgage on November 24. Six hundred people witnessed this ceremony.

On July 15, 1965, the ground breaking ceremony for the construction of the educational unit and enlarged sanctuary took place. On Sunday, January 22, 1967, Fort Wayne's oldest church dedicated the new educational wing and enlarged sanctuary.

The First Baptist Church assisted with both finances and leadership in the establishment of the Faith Baptist Church.

Charles N. Walker, Markers Chairman of the Allen County-Fort Wayne Historical Society, on October 29, 1967, dedicated the historical marker placed in front of the church commemorating the organization of the church on August 3, 1822.

The beautiful Chancel Window was dedicated on April 20, 1969. The symbolism used in the window is in line with the history of the church.

In 1970, the church honored its beloved paster, the Rev. Phillip Philbrook on his tenth anniversary, having begun his ministry on June 19, 1960.

The church received recognition and a bronze plaque from the Department of Church Missions of the Indiana Baptist Convention in October, 1971. This recognition is given yearly and is based on the church's total program.

One hundred fifty years ago, eleven Christians headed by Rev. Isaac McCoy signed the "Articles of Faith" ending with this pledge: Art. XVI — — — "And being united together upon the foregoing plan, we deem it our duty to walk in all the commandments and ordinances of the Lord blameless, which that God may enable us to do, let every member, at all times, fervently pray." (Page 156 HISTORY OF BAPTIST INDIAN MISSIONS by Isaac McCoy)

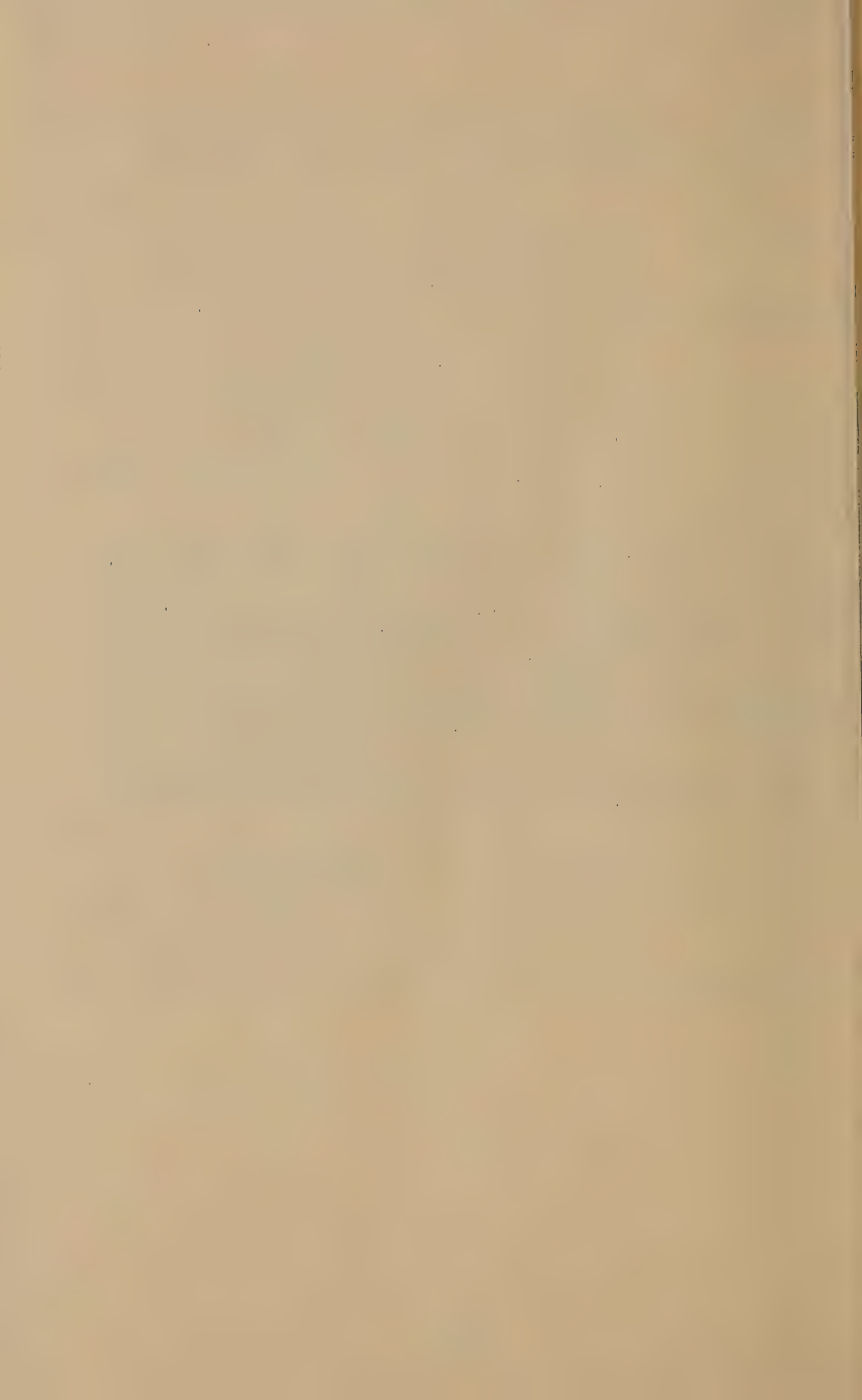
Thus, this church through the years, united together and with fervent prayer, has continued to carry out the Lord's commandments.

The will of Mareem Major reads in part:

“Should said church (First Baptist Church of Fort Wayne, Indiana) within a period of ten years desire to publish its historical pageant, “Onward,” for its membership, a copy shall be available for the purpose, and one-tenth of the net revenue minus the said flower fund, the latter to be available at the settlement of my estate — shall be available for publishing said pageant, it to be published without alterations except that of the usual proof reading, the copyright to be owned by the church.”

Therefore, the Church, on the 150th anniversary of its organization, has had the pageant with historical data printed for its membership.

January 1972



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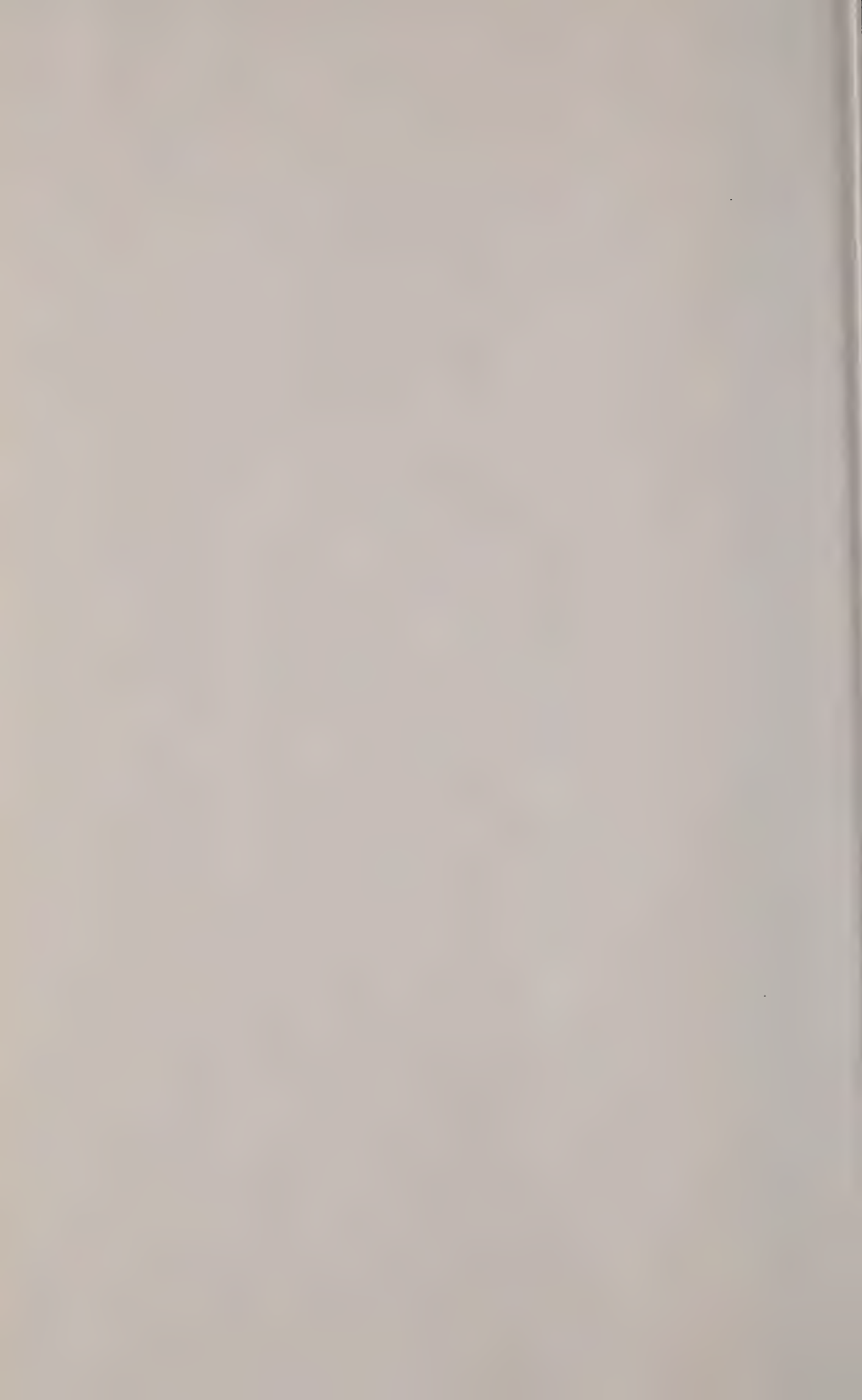
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N. MANCHESTER,
INDIANA 46962

